

ΑΓΝΟΙΑ

ἢ Ἰουλιανὸς Ἀντιόχειος.

Blank

OR,

THE INABILITY

of the Highest Improved

NATURAL MAN

to attaine a Sufficient and

Right Knowledge of

INDWELLING SINNE.

Discovered in three SERMONS,

Preached at St MARIE'S in OXFORD,

By HENRY HURST M.A. and
Fellow of Merton Coll. in OXON.

I COR. 2. 14.

*But the Naturall man receiveth not the things of
the spirit of God, for they are foolishnesse unto him: nei-
ther can he know them, because they are spiritually dis-
cerned.*

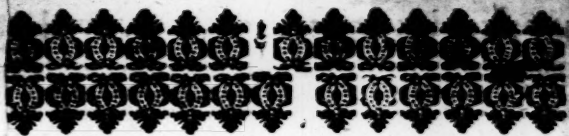
OXFORD,

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T O
THE REVEREND AND
Learned my Honoured Father
M^r HENRY HURST,
Minister of the Gospel at
Mickleton in Glouc:shire.

I
Much honoured Father,



Books claim a just title to
a Dedicatory commen-
dation, whether this title
be just *jure naturali*, or
by *Prescription*, I intend
not to dispute with this
small piece which calls it selfe mine,
and claimes the same portion which o-
thers have beene sent into the world
with; I will not deny it's request,
though I might have so done, since it
A 2 appears

The Epistle

appeares in the world without my plenary consent) it shall have it's Due: Nor will I be unjust, or unthankfull to you who have the clearest, and fairest title to this Homage; for if either Greatnesse or Goodnesse be a just claime, your's is the justest; if Greatnesse of obligations be a good title, None may contend with you; a *Father's obligations on a Sonne are confessedly greatest*. If Goodnesse, and Beneficence be the best claime, I must tell the world, your right to this is such, *There cannot be a better Patron then a Good Father*. If I adde no more to set out your worth, (besides I prevent the losing my selfe in the Dedication, and the disproportioning the Frontispice to the building,) I shall cut off the jealous surmises of an uncharitable world (which will suspect there is none so good, because they are so few.) And (which I most intend) reserve more roome for the Practicke part of that honour

DEDICATORY.

hour and obedience which I owe you: I cannot more doubt your reception of this, then I can your reception of my selfe, and to entreat for this, (I thinke) were to detract from the repute of a tender Father which you deserve. What it wants of worth, in it selfe, will be more fully, and easily made up, whilest it hath the rising advantage of a Sonne's affections, (whose willingnesse makes his least essay of thankfulness worth accepting,) and whilest it hath the graines of allowance which a Fathers kindness will cast in to make up the weight.

Sr, these first fruits being judged ripe sooner then I thought, and so gathered (much against my will,) and having been offered first in the Temple for the honour of God, and the service of his spirituall Temple, are now in this handfull left to you, as that portion which I might not with-

The Epistle DEDICATORY.

hold from you, and as the first fruits
duly offered did procure a blessing
on the offerer, so I hope it will fare
with your Sonne, who nothing doubts
your blessing will be on his head, and
not doubts it will, as *Jacob's*, prevaile a-
bove the blessings of your Progeni-
tours, for the abundant encrease of
Grace, Mercy, and Peace on

From Merton
Coll. July 6.
1659.

Your Obedient Sonne

HENRY HURST.



A N
E P I S T L E
T O T H E
R E A D E R.



Y request is to thee (least
I deceive thy expectation)
not to expect from me, (who
affect plainnesse of speech and
actions) any tedious Apolo-
geticall Preface, much lesse
any superfluous flattering Panegyricks. Onely
let me acquaint thee with the ingagement that
lies upon me, to premise a few things concerning
the publication of this Learned and elaborate
Worke. The Author sufficiently known to
my selfe and many others, to be a Godly, Lear-
ned, and Orthodox Divine through his modesty
and low opinion of himselfe, denyed for a long
time his consent to the making of these Ser-
mons of publick use, and had suppress them
altogether but that through importunity I
prevailed

An Epistle

prevailed with him. That ancient relation I have, as of a Tutor to a Scholar (which in him and such who prove so well is my glory and re-joiceing) and those deare affections I beare towards him at length made him to yeeld to my frequent sollicitations, that this worke might be Printed for the publick good. And I never had yet (neither do I think ever shall) entertaine the least repenting thought for causing such choice Sermons to be made of common use and benefit.

Concerning the Sermons having heard two of them from the Pulpit, and since deliberately read them all over: two or three particulars I observe in an especiall manner, as appeares by the account that followeth.

I. The seasonablenesse of the preaching on this subject against the blindnesse of a naturall man, and concerning the sinfulnessse of Sin, both Originall and Actuell both which are words spoken in season, considering that now adaies Pelagius, Arminius, Socinus, and other Hereticks of the same litter are revived and their followers (as if they had got a facultie in the Court of augmentation) cutstrip and goe beyond their masters in errors and heresies. But as in Zacharies Vision there were foure Carpenters to fray the foure hornes which scattered

To the Reader.

scattered Judah: so God raiseth up many valiant Champions of his truth who ^a crie aloud ^{(a) Zech. i.} and spare not lifting up their voices like ^{21.} Trumpets against the abomination of the times. What was judicious Carthwrights Motto for Zion's sake I will not hold my peace abides upon the hearts of the faithfull Ministers of the Gospell: They dare not be silent in Gods cause: but they make it their businessse (as the Apostle exhorts) ^b to convince ^{(b) Tit. i.} Gainfayers: ^c To stop their mouthes, ^d to rebuke them sharply or cuttingly: Which ^{(c) Tit. i.} Scriptures doe not in the least countenance ^{9.} Toleration, nor any other Scripture that I know ^{(d) Ti. i. 13} of: now the Lord hath raised up the spirit of ^{ΕΛΣΥΧΕ} this Learned Brother, to lop off the Hydra of ^{ΑΥΤΟΥΣ} Heresies to stand for the truth at such a time ^{ΣΤΟΙΜΩΣ.} as this is, I cannot let passe without speciall Observation. When Originall sin is denyed by some with great confidence, naturall mens abilities too highly advanced, the Pagan's debt and dowry pleaded for, and charity lavisht upō such beyond all Scripture rule surely a confutation now must needs be beautifull in its season, and a word so fitly spoken may be esteemed like Apples of Gold in pictures of Silver.

2. Adde hereunto the singular usefulnessse of the Doctrine delivered That men of greatest

The Epistle

rest acutenesse and abilitie for naturall parts, and of best improvement by education cannot make a right and full discovery of indwelling Lust without the Spirit of God revealing it by the Law. *This Doctrine is of great use, and serves to pluck down the crest of the proudest Scholar who is a stranger from the life of God. Men may attaine unto as great parts as Aristotle and Plato, and yet be meere ignoramusses in Originall sin; How Adam's sin is ours, how we were in his loines, and that sin committed in his person was likewise committed in our nature, and propagated and derived upon all his posterity: This no man can learne in Aristotle or Platoes Schoole. We must have recourse unto the Law of God The Apostles determination is infallible For I*
(c) Rom. 7. had not known Lust except the Law had
7. said, Thou shalt not covet.

3. Upon perusall of the whole there's dexterity of judgment: *This Author gives a rationall account of the truth by evidence of reasons solid and sinewous as* 1. Because a Naturall man makes use of a crooked rule: *His own reason is his rule, and that perverted and blinded.* And if the blind lead the blind both must fall into the ditch, 2. Because this sinfulness of indwelling lust consists much of spir-

rituall

To the Reader.

rituall wickednesse, and the naturall man in his highest improvement remaines carnall and sensuall. *A naturall man wants his eyesight: He is f* darknesse it selfe in the abstract: (f) Eph. 5.8 and g receiveth not the things of the spirit of God. (g) 1 Cor. 2.

Other more weighty Arguments are urged: ^{14.}
But by these mentioned you have a taste of the rest: And I will not praoccupate my Reader.

4. In the fourth and last place, I take notice of the Candor, Modesty, and Moderation of the Author. Though hee is zealous in Gods cause, yet meeke in his own as Moses was. I see not in any particular where he gives ground, or relinquisheth his colours: But as farre as I can apprehend, he hath beaten his adversaries out of the field: yet he hath learned from the Apostle to ^{14.} speak the truth in love, & to ^(h) restore, such as are overtaken, in the spirit of meeknesse. (h) Eph. 4.

He useth soft words, and hard Arguments, as knowing that a flint is sooner broken upon a pillow then on an anvil. Upon a serious review of the whole I find no bitterness, no revileing language nor personall reflexions: He discardeth all such waies of arguing, fearing least such dead lies might marre the whole box of oymntment. (i) Gal. 6.1.

Wherefore upon this consideration of the Premises (I commend to thee Reader) a serious
Perusal

The Epistle to the Reader:

*Perusall of these excellent Sermons following.
And if I mistake not (unlesse it be thy own fault)
thou wilt reap much spirituall advantage, and
wilt be more established in the truth. I must
professe what I think (be it to the disparagement
of none) that by reading these Sermons and a-
nother in Latine Homogeneous to this sub-
ject, of a Reverend Doctor eminent for Godly-
nesse and Learning, I have found more satisfac-
tion, and confirmation, then by other Sermons
or Treatises I have yet met with upon that Ar-
gument. I adde no more but commend thee
(Reader) to the gracious providence of God,
heartily desiring that thy soule may thrive the
better for what is here published, so pray-
eth,*

Dr Edward
Reynolds
Sermon
intituled
Animalis
Homo

Thy servant for Christs
sake

HENRY WILKINSON.

OXFORD
From Magdalen Hall
July 6, 1659.

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S E R M O N I.

Rom. 7. v. 7. latter part.

*For I had not knowne Lust, except the Law
had said, Thou shalt not Covet.*



He Great Doctrine of our
Gospell freedome from the
Law (which the mistaken
Jew did dangerously stum-
ble at) being laid downe by
the Apostle, in that apt simili-
tude of a woman freed from the Law of her
husband, to which she was obliged during
his life, in the five first verses of this Chap-
ter: and being summarily concluded in that
positive assertion of the Apostles, in the 6.
verse, former part of it, *Now we are delivered
from the Law*: The Apostle might here have
ended his Sermon, and the Chapter, but that
it was necessary he should vindicate this Do-

ctrine

2 *The Naturall mans Blindnesse:*

ctrine of our freedme from the Law, from two great objections, which the Jew thought he might reasonably, and which he did continually cast in the Apostle's way against this Doctrine. The first of these objections, is intimated Proleptically, and answered solidly, in this 7. verse of the Chapter: so that the Text read is the Jewes objection against the Apostle's doctrine, and the Apostle's solution of it; The Objection is thus proposed, If we are(as you *Paul* averre) delivered from the Law, then the Law is evill; for deliverance is onely from that which is evill, were we removed from a good, it would not be a deliverance, but a losse and dammage; if then the Law be evill, what evill is it? Is it sinne? Here is the Objection, intimated in the former part of this 7.verse. The Apostles answer is full of holy indignation at the impiety, and wickednesse of the Objection; *God forbid*; and full of clearnesse and solidity against the seeming strength of it, discovering the right use of this Law which cannot be sin, though *Sin*

The Law tooke occasion from the Law to be exceeding
cannot be *sinfull*. And this the Apostle confirmes,
sin, and because;
why.

1. The Law discovers and manifests this worke

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worke of darknesse, *I had not knowne sinne,* but by the Law, saith Paul.

2. The Law prohibits all sinne, even Lust it selfe, it saith, *Th. u shalt not Cover*: In this latter part of the Apottle his answer, assigning the right, proper, & genuine use of the Law, lyeth my worke; and ere I can set to it, I must premise three or foure things by way of Explication, or at least point them out, (for they are very obvious of themselves.)

1. Who speaketh, *I Paul*, a man of ripe naturall parts, and of as well improved, acquired parts, as any, yet still a Pharisee, and Zealous of the Law, according to their principles, and interpretation of the Law. Explic.
1. The Speaker Paul.

2. How he expresseth himselfe, *I had not knowne*; in a tense that look's somewhat more then to what is past, having an eye to the future, and what would have been; it carries in it 2. How he expresseth himselfe.

1. His Past ignorance, I did not then know.

2. His future ignorance, he should not yet have knowne, *if the Law, &c.*

3. *Had not said*, i. e. if it had not at last, spoken in other language then the Scribes, and Pharisees made it speake in, they made it speake in the literall sound; but now 3. The spiritual sense exprest,

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God hath made it speake, and hath made *Paul* heare, in the Spirituall sence and meaning of it; in that voice which God causeth a convinced, and converted soule to heare; in other kind of speech then any of the Pharisees (who made void the Law) would heare, *Paul* had often (no doubt) read the Law, and this very prohibition too, yet now he understands what then he did not, that *the Law said,*

4. *What is meant by the Law, saying, Thou shalt not Covet.*

Thou shalt not Covet : The Apostle useth first a word of more Generall signification, *I had not knowne sinne.* and then Exegetically, and proleptically addeth, what might illustrate his meaning, and prevent an objection : for sin is discoverable by the light of nature, that Starre light which they had who yet were darknesse.

2.

A. 1.

How then is it appropriated to the Law ?
1. Sin in the full extent, and compasse of it, as actuall, is onely discovered by the Law; for many sins they accounted vertues, and many they excused with harmlesse indifferency, which yet the Law condemned.

2.

2. But indeed the Apostle principally intendeth *the sinning sinne*, in it's first motions, and workings, and in it's indwelling : That corrupt principle of lust, and sin, which

The Naturall man's Blindnesse. 5

is rooted in the soule and work's in our life, καὶ ἐξ ὧν
 and is ordinarily known by the name of peccatum
 Originall sin, or corruption of nature, thus vocabit vi-
 **Pareus* on the place: this præmised I gather tium ori-
 up the Doctrine from the words, ginis pec-
catorum

That men of greatest acutenesse, and a- aliorum
bility for naturall parts, and of best improvenment fontem &
by education, cannot make a right, and full mortis cau-
discovery of Originall sin, of indwelling lust, sam *Pareus*
without the spirit of God revealing it by the Doctrine. in Loc.
law.

Lust or sinning sin is a mysterie of iniquity, which the most peircing naturall eye, with best humane advantages never did, never could yet, or ever will be able to discover.

Concupiscence is sufficiently discoverable by no other eye, nor by other light then that the holy spirit of God giveth us to see with: The knowledge of sinne as here *Paul* knew it, as a Regenerate soule doth know it, is not within the compasse of the highest improved naturall man; he cannot take the height, nor mete out the length, and breadth, nor fathome the depth of that corruption which is in our natures; he cannot tell how this old man was conceived formed and produced in us he cannot derive

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the Pedigree of this antient infamous house.

It is onely and peculiarly the worke of the
Method of spirit, and word of God to discover this to
Proceeding. a man. In handling this truth I will

1. 1. Shew it to be the Doctrine of this text and of others in the Scripture.
2. 2. Farther confirme it by the exemplary mistakes of the severall sorts of men who have pretended (and might if any could pretend) most to all knowledge, and to this also
3. 3. Enquire what particularly they never did, or could ever discover &c.
4. 4. Rationally demonstrate why they could not or ever will be able without the especiall sanctifying, and enlightning vertue of the spirit of God to discern it.
5. 5. Point out some considerable differences between the knowledge which a naturall improved man as *Paul* before conversion, and a regenerate sanctified soule, as *Paul* after conversion, hath of this sin. And then
6. 6. Close the whole matter in a practicall and usefull application.

*1. This is
 the Doctrine
 of the Text
 and other
 Scriptures.*

1. I say then that this is the Doctrine of the text, That the best naturall parts, highest improved without the spirit of God enlightning him by the law cannot now, could not

not

The Naturall man's Blindnesse. 7

not ever, nor ever will be able to discover
the corruption of our natures. I must then
evidence this whole matter from *Paul's* ex-
ample, and cleare confession, *I said*

[The greatest acutenesse, and ability of
nature,] such was *Paul's* naturall ability; he
was a man of most pregnant, and ripe parts,
for he assures us *that he profited above many*
his equals: his outstripping them (if any *Gal. 1. 14.*
doubt it) assureth us, he was befriended with
a large portion of naturall abilities, he had
not to outrun those who started with him
in the race; if a greater strength and speed
had not fitted him for the race.

If I farther said that such parts [with best
improvement,] I said no more then I might
well warrant from *Paul's* example; for he
wanted not the advantage of education; he
had a Master whose learning had set him
high in the esteeme of the people, *Acts 5. 34.*
and at his feet *Paul* was brought up, nor
was he a dunce in this schoole, he made such
progressse that he was eminent for his lear-
ning, whence *Festus* charitably interprets
the Apostle pleading his own cause, and the *Πολλὰ*
truth (which *Festus* understood not) as the *γράμματα*
discourse of one to be pittied for overstudy-
ing himselfe; and who had more learning *ἢ τις μαρία*
then *ἡσυχία*

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then he could manage, *Acts* 26. 24.

Did I say such parts so improved [never did?] I say but what *Paul* saith of himselfe, for time past he did not, if I adde [nor ever can] I ground it on the Apostle his expression, which includes more then the past time, *I had not known*, and looke's to time to come for 'tis in the *Plusquam perfectum*.

If I adde [Without the spirit enlightning the soule] none I hope will doubt it: but if I say [without more then common illumination] I have prooffe from *Paul*, who had no doubt the common illumination of the spirit while a Pharisee, yet, did not then understand, as now he doth, the corruption of nature: He did while unregenerate heare the law, but now regenerate he heare's the voice of the law, and spirit, jointly informing, and instructing him; & without this the best parts, with the best improvement, though both equall to *Paul's* will never fully discover sinning sin.

Doctrine

proved from

Scripture

parcs.

Nor do we want other testimony from Scripture: The Law and Prophets beare witness to this truth, view what was *Ezekiel's* message and errand to the *Jewes*.

Ezek 16. 2, 3, 4. He must declare to them, that their *Birth and Nativity was of the land*
of

The Naturall man's Blindnesse. 9

of Canaan that their father was an Amorite and
their mother an Hittite &c. In which allegorie, A natura
the sinfullnesse, & cursednesse of their natu- in morte,
rall state is set forth as is the opinion of In- in Sordibus
terpreters, and others: So Junius on the peccato-
place on those words *thy navell was not cut*, mitate &
vers. 4. Thou wast by nature dead, defiled with vanitate e-
the pollution of sin, full of weaknesse and vanity. ras. Jun. in
And much to this purpose Peter Martyr in loc.
his common places: Never did man marry Nec ullus
such a wife, so much below, so much unworthy of uxorem
him as did Christ when he married the Church: tam dispas-
for her state, and what she was before she came rem, &
into Christ's hand, is described by Ezekiel in the suo conju-
16. chap. I'll adde to this *Essenius contra Crellig- nam duxit*
um de satisfact. l. 1. Sect. 2. cap. 3. Causa arq; Chri-
procatartica una est miseria nostra qua Dei mi- stus Eccle-
sericordiam movit—Huc pertinet graphica illa siam: cu-
descriptio Ezech. 16. 3, 6. iusmodi e-
Their sinfull and nim ea fu-
wretched state untill grace timely prevent, erit, ante-
freely act, and powerfully change it, is that quam Chri-
which is represented by this Allegoricall tto in ma-
description of a wretched, helpless, infant num con-
borne in it's blood, and cast out to the loa- veniret, ab
thing of its person. And all this the pro- Ezech. de-
phet must declare to Jerusalem, and he must scribitur
declare it, as a man declares what before was 16. cap.
not known, or not sufficiently known; there- Pet. Martyr
loc. com. cl.
2. cap. 17.
fore

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fore the Lord sends him with this command make them know (*לדור*) as if he had said they are ignorant, it must be told, and declared to them, they I not know it else; nay farther they are incredulous, they will not believe it, unlesse thou prove it to them; so much the Caldee Paraphrast intimates in his glossse on the text (*ויכח יח ירבי*) Now it is Jerusalem, saith the Hebrew text, they are the inhabitants of Jerusalem, saith the Paraphrast, persons which lived where God was known, where the testimony of the Lord was, whither the Tribes did goe up; they were the persons who professed to know God, and which boasted in the law, which were Jewes instituted in the knowledge of the Law (as *Paul* was before conversion) yet these persons are ignorant, and know not, are incredulous, and believe not, untill the Prophet declare that they may know, and prove it that they may believe their birth to be of the land of Canaan: So the Prophet *Jeremiah* c. 17. roundly asserts that the *Sin which is graven on the table of their heart, vers. 1.* which makes the heart desperately wicked. *v. 9.* makes it also deceitfull above all things, It is a riddle which none can read; *who can know it?* the Prophet challengeth

יכח

*Disceptavit
probavit,
radarguit.*

The Naturall man's Blindnesse. II

challengeth the whole world of men to say whether any among them can understand it? Againe St Paul who understood this Doctrine as well as any, laies down the sinfulness of our natures, Rom. 3. 10. *there is none righteous no not one, none that understandeth or that seeketh after God, &c.* A very high charge such as proud Philosophy will not beare, and weak eyed Phylosophy cannot see: How then is this known? how is it proved? why it is written, v. 10. former part, *And by the Law is the knowledg of sin, v. 20.* surely what David saith of that providence which suffer's *ut sit bene malis & male bonis, Ps. 73. 16, 17.* is very eminently true of this sin; when men think to know this without going into the Sanctuary of God, it is too painfull for them: Nay if they goe into the Sanctuary, and enquire as the Pharisees, as the carnall Jew, did enquire, they will come out as very fooles, and as ignorant as they went in: and it is a measuring cast, they'l proudly boast that others were borne altogether in sin, but not they, *John 9. 34.* For the Pharisees were of opinion that none were conceived or borne in sin but such as nature

had

Erant enim Pharisei in illâ opinione, tantum illos in peccato conceptos & natos esse, quos natura insigniter notasset Obem. Harm.

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had Branded. The same doth *Egidius Hunni-*
Ab agnatâ us in loc. observe too: & *Joh: Hoornbeck Sum:*
pravitare controvers. l. 2. which is against the Jewes, and
se pulchre their Judaisme hath ranked this Question,
Immunes *An Peccatum Adami primum fuit commune*
esse sentie- *bant Phari-* *totius natura humana, unde omnes homines nas-*
szi, Hunni- *cantur cum peccato originali?* among one of
us in loc. the controversies between us and them in
 which they defend the Negative, and we
 maintaine the Affirmative.

Thus will every man mistake who hath
 not the spirit of God whose office it is to con-
John 16.8. vince of sin, especially of those sins which are
 not easily discerned. It is more then evi-
 dent, that before conviction we doe not see,
 or consider of many notorious and habituall
 sinnes; such as formall and loose profession,
 prophane and secure Libertinisme, Grosse
 Idolatry in the Heathen: How much more
 evident is it then that we shall never be able
 to discover secret, heart sinnes, the under-
 ground and deep fountaine and spring of
 them.

In a word, *David* a man well acquainted
 with his own heart, who was much in the
 search of it, who was wont to commune with
 it, *Psal. 4. 4.* diligent to hide the word in it,
Psal. 119. 11. taken up with meditating on
 that

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that word which discovers sin, *Ps. 119.v.97.*
Wiser then his teachers, Psal. 119. v. 99.
used to learne of his reines in the night seasons, when others were either securely sleeping, or (if awakened) Politiquely contriving the speediest & surest way of accomplishing their secular and worldly designes, then was *David* lighting his candle, *i. e.* his understanding at the Lamp of God: then was he searching the darke recesses, and deep vaults of that heart which he knew was profound to devise and do wickedly. And now, one would think that such diligent search should leave nothing undiscovered, and that a man after this might say, that there was no guile in his heart, but his eye saw it & watched over it; But however a bold and ignorant soule might possibly so thinke, and say; yet *David* dareth not thinke, nor say so, but after all this distrusting his owne heart (which he knew too well to trust it much) he brings it to God the searcher of hearts, and tryer of Reines with earnest suits that he would deliver him from his guilefull heart, *Psalme. 139. v. 23, 24.* Search mee O God, and know my heart, try mee, and know my thoughts: and see if there be any way of wickednesse in mee, and lead mee in the way everlasting. Note *David's* earnest-

14. *The Naturall mans Blindnesse.*

earnestnesse, five times together he prayeth that God would discover himselfe, his heart to himselfe, and deliver himselfe from himselfe: for after all this diligence he is jealous there is, he knoweth possibly there may be, some what of this guile, and hypocrisie. And now having heard such witnessles, what farther need have wee? Christian, doth not thy soule heare it selfe confessing this truth? Say, if it be so difficult for *David*, a man enlightened, by the Spirit of God internally, by the word of God externally, and awakened by both joyntly, to find out his sinfull heart, and nature, can it be lesse then impossible for men who are

Blind spiritually, having no eyes,
In the darke, having no light,
Securely sleeping in sin, not awakened,
to discover, and find out sufficiently that indwelling sinne, this universall pravity inhering in his nature? Let it then stand a truth according to Scripture, that indwelling concupiscence, this sinning sin, is a mystery of iniquity which the best naturall parts, highest improved cannot now, hath not yet, never will be able to discover, which is the first thing proposed: next let us come to the second which will be another

yet her confirmation of this truth, when we see
all sorts of best improved naturall men have
mistaken in it.

1. Then, as for the Gentile and Heathen
world, when it was at its height of learning,
and most noted for inquisitivenesse after,
and acutenesse (with successe) in new dis-
coveries, yet never came to the discovery
of this sinne; Indeed they did discern a ve-
ry great Ataxie, and disorder; they knew
there was much amisse in their life, and that
this also had infected the mind, and soule;
but that deepe silence which every where
may be observed among the croud of their
morall Writers, who speake very little of
the spring and fountaine of vice, when they
have spent many sheets on the streames
and branches of it, is an undoubted witnesse
of their ignorance, and if it were not a
worke too great to be dispatched within the
compasse of a Sermon, I might bestow some
more labour, then now I will, to evince this
by undeniable instances, yet take one or
two. How little doth *Homer* speake? or is
he not wholly silent in this? and yet he is
preferred to some of the best morall Philo-
sophers, Stoicks, or Academicks, for in
Horace's judgement he better tels us

2. Generall
proposed.
Best im-
proved Na-
turall men
are mista-
ken in this
knowledge.
1. Heathens
mistake the
knowledge.

Quid

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*Quid sit Pulchrum, quid Turpe, quid Utile,
Quid non,
Plenius & melius Chrysippo aut Crantore
dicit.*

He that should read *Homer*, and hope to find any satisfactory account of this, will surely cast him off at last; & say, he hath lost his labour, and knowes now as little as *Horace* himselfe did of this by his reading, and revolving *Trojani Belli Scriptorem*. Well *Chrysippus* the second Stoick Philosopher for eminency, *Qui fulcire putatur Porticum* (as *Cicer. Acad. l. 4.* quoted by Mr Gataker in *Præloq. ad Annot. in M. Antonin.*) and of *Laert. l. 7.* whom *Laërtius* say's εἰ μὴ γὰρ ἦν χρυσίππῳ ἢ ἦν κράντορ. He hath false short of *Homer* in the Discovery, *Quid Pulchrum, Quid Turpe &c.* *Crantor* also, who was no small babe in morality, if either our Poët may be judge, who citeth him as one very eminently before others in his discourse of vertue and vice, or if *Cicero* and *Panætius* (Master or friend to *Tubero*) may be judge, who tell us of a booke of this *Crantor*, which was, *Non magnus at Aureolus— & qui ad verbum est ediscendus*, and yet *Homer* speakes, *Plenius & melius, Quid Pulchrum, Quid Turpe, &c.* So that now we may hope either *Homer*,

or

or *Horace* from *Homer* is able to give us the best account of this matter: either of which I assure you, are farre from a competent measure of knowledge, and from any considerable progresse in the enquiry and discourse of this matter.* And where these, or such as these do speake of this (besides that it is little) they do generally resolve it into a *Origin Sin*, *part. 2. cha.* *which I met with* *of* *since this was finished.* *proneſſe* springing from worser constitution of that matter, of which we are formed, or a proneſſe soonest to imitate what is worst: A Doctrine which may passe with the favourable name of an excusable error in these men, (who were without the Law,) but is no lesse then Abominable heresie in *Pelagians*, who (as right ſonnes of erring Fathers) have walked in the same way of folly, and approved these men's sayings.

From this first sort of well improved men, let us next consider.

2. The well improved naturall man in a *Pelagian* dresse, and on *Pelagian* principles, proceeding in the enquiry, and pretending to have made the discovery of this indwelling concupiscence, and boasting themselves as who rightly know it; But how much they

connexion of the conclusions to the principles of those men, and the undeniable conformity of their dictates, which any one may see, who will be at the paines to compare them, in their Paradoxes gathered together by *Justus Lipsius*, with the Doctrine of the *Pelagians*, mentioned and refuted by *St Augustine*, collected into one by the learned *paines*, both of *Vossius* and *Cornel: Jansenius* in his large and learned Book called *Augustinus, seu Doctrina St Augustini &c.* In a word it is well known how highly these men advanced nature, cryed up the sufficiency and power of it, which cannot be but where first there is a great degree of ignorance or error and mistakes in the doctrine of Original sin: and what these mistakes (if heresy may be so called) were, beside the Authors mentioned. Dr *Featly* will give us an account in his *Pelagius Redivivus &c.* to which Authors I referre Scholars who can examine and compare these together, and hope others will take it on the word of one, who is willing to be tryed by such as are able to judge in this cause, and therefore cannot be suspected of a purpose to impose upon them, briefly when we read that these men taught their Disciples.

Just. Lipsi.
in sua
manuduct.
ad stoicam
Philosophiam.

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Pelagian
Heresies.

1.

2.

3.

1 That there was no Originall sin or corruption of humane nature.

2. That Adam's sin endammaged himselfe onely properly; us onely if we imitate him.

3. That we are borne as perfect (age onely excepted) as Adam was created, &c.

Augustin.
Epist. ad
Paulinum
subinitio.

When we read these, and such like Doctrines, we evidently see and need no farther prooffe to demonstrate, that these men have not discovered this sinning sinne, and yet they were men of naturall, and improved parts: so was *Pelagius*, a man excellent for learning, as *August*: cited by *Vossius*. So was *Celestius* a man of acute Judgment and well improved; for he wrote whilest young, three Epistles, of which *Gennadius* affirmeth they were *omni Deum desideranti necessaria* so was *Julian Ingenii*, doctrine, *facundia præcellentis*, saith *Vossius*, a man *acer ingenio* saith *Gennadius*, yet how brutish were these Pastours in their understanding of this point!

3 Semi-Pelagians mis-
take in this
knowledg.

3. Neither are they more happy in their discovery, who in succeeding ages were somewhat more refined in their heresy, such as the elder and later Semipelagians, whose ignorance of this enough appeares in that which they oppose against efficacious Grace.

for

for an account of which I referre you to *Cornelius Jansenius* his Parallel of the errors of the Massilians and some late teachers, in the second chapter of that Parallel, and the third chapter which is annexed to his *Augustinus, &c.*

With these are to be ranked *Arminians*, who consent with these erring Doctors, *Socinians*, and some of our *Anabaptists* too, as is evident from that which Mr *Stephens* cite's as one of the Doctrines owned by the 30 seperate Congregations in their confession (these I adde not for their eminency in parts, or learning, few of them that I have met with being such, but as witnesse of the univerrall mistake and error into which the naturall man with his highest pretences doth inevitably runne) nor is *Pigghius* better acquainted with this doctrine, as is evident from his *Controv. de Peccat. originali*; And our English confident Dr *Taylor*, both in his *unum necessarium*, and in his Answer to the Reverend Bishop of Rochester's letter, with the whole heard of Jesuites that follow *Lewis Molina* in his opposition to the Dominicans, and whoso will consider what is taught by these men will see how little they are acquainted with the true nature of this inhering

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inhering concupiscence, and whoſo will conſider who they are, what kind of Perſons, will ſee they are men of notable naturall, and improved parts. and ſo ſee notable evidence to this truth, ignornace in the Doctrine of Originall ſin, or indwelling luſt, like a thick cloud lying on the minds of men of ſuch naturall and improved abilities, that vve may rationally ſuppoſe, if any could, theſe had been the men vvhoe vvould have diſcovered it: and ſeeing they have not, vve may by a warrant from a logicall argumentation conclude *à fortiori* others cannot, nor will ever be able; for ſome of theſe have been men (I will not ſay) of the higheſt naturall and improved parts poſſible; but I may, and will ſay of the higheſt probable; and yet they have not attained a right diſcovery of this Sin, of this myſtery of iniquity: Theſe men ſpeak of it in ſuch a manner as evidenceth they never, either

1. Felt the ſtrength and power of Sin as a King reigning in their mortall bodies, *Rom. 6.* Nor

2. Had obſerved the wiſedome and Policy of this old man, which muſt be crucified, Nor

3. Had

3. Had known the obligatory vertue of this Law of our members, Nor 3.

4. Had seen the forge, where the evill, and sinfull imaginations of thoughts were framed and wrought of. 4.

Now if there be after so long tampering with it, so little harmony and concent in the Doctrine of these men with the Doctrine of the Scriptures, and the experience of regenerate sanctified soules concerning this sin: we may very justly conclude they know not withall their skill to set their doctrines in tune with the Scriptures, nor make a spirituall, Scripturall discovery of this sinne: but passe we on to another sort of naturall improved men, who if reason could have reached this, would have bidden faire for it, These are

4. The Schoole-men whose notions, though sometime very sublime, and daring, as if they would presently discover the very height of all that is knowable, yet in this very point, as in many others, are very jejune, and empty; very uncertaine, and in many things unsound, especially those among them who have proceeded upon that unsound foundation of *pure naturalls*, and thence stated our fall and sinfull state to be the reduction

4. School-men mistake in this knowledge.

C 4

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reduction of us to our pure naturals, the letting loose of the reines to a high mettled courser, which was before curbed and not the laming, and spoiling of a sound one, or as the stripping off a man's clothes, leaving him naked who before was cloathed. This way *Bellarmino*, and the Papists (who have gone a step farther then the bounds prescribed by the Councill of Trent) have generally gone. And sure on this it was that *Recentes*, ut *Occam*, & *multi alii* nomen retinent *Peccati Originalis*, rem extenuant: This extenuating of this sin, was in that they denyed it to be an evill repugnant to the Law of God, *Nec culpam esse, nec pœnam* as *Lombard* 2. dist. 30. c. 5. *Scotus* in 4. dist. 14. q. 1. art. 1, boldly averre's that which will inferre necessarily (if what he affirms were a truth) that this originall sinne is but the guilt of *Adams* first transgression; so *Biel*, *Durandus*, and others; farther when you shall find many of them as *Hugo Victorinus*, *Thomas* 2. 4. dist. 28. art. 4. *Biel*. 2. dist. 28. and *Bonaventure* 2. dist. 28. & c. Assert nature preparing it selfe for grace and professedly teaching that a man may ex naturæ viribus love God above all, and do his commandments, *Quoad substantiam actûs*: is not this an evidence

Chemn.
loc.com.
de Peccat.
Orig.p.
202.b.edit
Francof.
1653.

dence that they did not understand how corrupt our natures were? How weake and unable to Good? How full of enmity to God? I feare not to averre it, That man knoweth not the sinfulnesse of his nature, that dares say a man may by the strength of nature love, quoad *substantiam actus*, God above all; He understand's not that his naturall mind is enmity to the law of God, who sayeth he can love God above all by the power of nature, nor knoweth he that his carnall mind is not subject to the law of God, who dares say he can *viribus natura* obey the Law of God. He hath not a right knowledg of Originall sin, who dares affirme either of these. And Dr Whittaker in that peice de Peccato origin. l. 2. c. 4. against Thom. Stapleton who affirmes Cajetan, Scholasticos tribuere humane nature vires integras ad diligendum deum super omnia & ad facienda precepta Dei secundum substantiam actuum. And adding farther that some other of the Schoolmen taught preparationem esse in homine ante gratiam, & homini facienti quod in se est non deesse Gratiam passeth this censure on both jointly Quod nunquam dicerent, si originalem natura depravationem intellerent. But I leave these men

Cajetan,
Scotus,
Richard
Durandus
Bellarmine
cited by Dr
Whittaker
in that l. 2.
c. 4.

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men and next come to an other sort of men, who though greatly improved, yet have not rightly understood this sin: They are such, Who

5. *Some* 5 Have pleaded an exemption for some
plead an ex- from the common calamity of mankind to
emption of be borne into the world full of sin, and stain-
the Virgin ned with Originall corruption; though the
Mary from greatest part by farre, nay though all ex-
Originall cept one be tainted with this sin, yet one at
Sin. least (and this is *the Virgin Mary*) must needs

Bellarmin. de

amiss. gr. 1.

l. 4. c. 15.

16. & 17.

Chamier

loc. com.

de Virgine

l. 4. c. 14.

be exempted from this common lot, of whose
conception and birth with this freedome
from Originall sin, a zealous Dominican
will by no means heare, and a Franciscan is
(to him) little lesse then an Heretick for af-
firming it; in this difference of judgment,
it is evident that the Franciscans (and they
are not few, nor yet contemptible for their
parts, or learning) grossely erre in this Do-
ctrine, and yet a whole councill viz. that at
Basile 1431 give their approbation to this
error, Session the 36. And since that the
juggling Concell of Trent hath thought it fit
to leave it indetermined, as in their Appen-
dix, to the fifth session of that Council. So
that now either these must be accounted
men not learned, nor of naturall parts, or

else

else that they did not understand this Doctrine, which is that we affirme of the best naturall man, or else if learned, and such as knew but did not own it, but chose rather to dissemble it, their practice condemne's them; and every one who shall so dissemble, proveth that he hath not a right knowledge of that or other divine truth, if it be of such import and concernment as this is: he doth not know the truth of Christ, and the Doctrine of the Gospell aright, who is ashamed of either Christ or the Gospell.

6. I might adde and enlarge on this, that the best parts, and greatest learning of the Papall world, did bewray their ignorance of this important truth, when they did purposely contrive the decree concerning Originall sinne, so, that, it might be free for any man to think what he would concerning it, as *Andradius*, a man well acquainted with the Councill, doth very ingeniously confesse concerning the Fathers, and Divines of the Councill of Trent, as *Chemnitius* doth report in his *Examen Concilii Trident: ad sess: 5. de Pecc: Origin:* Nor will I pursue the discovery of this Councill's mistake of the remainders of concupiscence after Baptisme, which would be a full prooffe that they did

6. The best parts and Learning of Papists are ignorant in this particular.

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did not rightly apprehend and understand this lust the Apostle here speaketh of.

Neither is this to be (though we could wish it might be) confined within the bounds, either of the heathen world, or the Papall apostate Church, and that it were not true, (which, yet it is, and we lament the certainty of it,) that among us where the word of God is permitted to every one, so that every one may enquire into the truth, by direction from the word, among us, where the word and Law of God is so plainly preached, and so frequently, yet many thousands among us do evidently declare by their unaffectednesse with this sinful state that they have no right knowledge of it. Are not the greatest part of men stupid and senselesse under a Sermon of Originall sin? where are their affections? how few groane? where is he that cries out with *Paul? O wretched man that I am &c.* And can you think these know aright the very great sinfulnesse of our nature? if a Souldier should tell you he had lost the day to a mortal enemy, and yet rejoyce in it, or not be troubled for it, would you not conclude he knew not the worth of a victory, the danger of a captivity, the misery of a captive? you

and you have as little reason to believe our hearers rightly understand this sin, while they would say they do, and are yet merry and jocund in the losse of their liberty, and under the captivity of this sin.

Then you may suppose a man rightly knowes his disease, when apprehension of the danger makes him look after a remedy; and feares under the danger, and groanes under the paine make him earnestly desirous to be cured, and recovered; but that man knows it not, who looketh not out for healing, who is not affected with it. No more are our hearers acquainted with this dangerous disease of the soule, who if they will bear us down in it that they know it, yet confesse to us at least by their security and deadnesse, if not in words, that they are not griued or troubled at it. These are another sort, the best of our hearers, as to naturall parts, and highest Improved by Education remaining Carnall and unregenerate are not affected, because not truly acquainted with this sin: and yet I suppose our hearers ordinarily of as good ripe parts as any, and as well helped with outward advantages.

Lastly, in a word or two, the experience 8. The experience of

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*Saints is
witness to
this.*

of Saints, Reall Christians, sincere, and we improved Christians, is witness to this. Their experience of the difficulty of first getting a due sense of this sin: How many convictions, how many serious meditations. How many prayers upon their knees, that God would discover it, and shew them how vile they are, ere they have gotten any measure of abiding Knowledge, any degree of soule-affecting knowledge of this sin? How often are the promises pleaded to God, wherein he hath promised to give his Spirit, and to enlighten? and before this hath been done, no due and right knowledge of this sin hath been gotten: and when they have gotten it, how much have they to do to keep up due apprehensions of this sin? how prone are they to relapse into sleight thoughts of it? how soon and easily do they many times lose that tendernes of heart, that melting frame of spirit, that mourned over this sinfull nature? All that a regenerate soule can do, is little enough to keep open, all that the best improved naturall man can do, is not enough to lay open and disclose this indwelling sin, this mystery of Iniquity.

These do then make Good the charge of the naturall mans actuall and invincible Ignorance.

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rance and unacquaintednesse with this indwelling lust: and I hope by these it appeareth to be a truth. But yet for farther satisfaction, I proposed to enquire what in particular they never did, or ever could discover of this sin: and now to that.

3 *Generall proposed.*

1 The best Improved naturall man cannot discover the exceeding great sinfulness of the habituall frame of his naturall heart: the sinfulness of the heart disposed and bent towards unrighteousnesse and sin, the uncleanness of this Leprosie, the loathsomnesse of this

1 *The improved naturall man cannot discover the exceeding great sinfulness of the habituall frame of his naturall heart.*

putrifying wound, this he cannot see, who seeth with the best naturall eye. As for men without the law, no wonder if they understand not this spreading scab to be a leprosie, they have not the Law, and rule by which they might discern it: no wonder if they paint over the Sepulcher, and neither see the rottennesse, nor smell the stench of that which is within: for they have neither eye to see, nor sense to discern it. I know none can be ignorant who have ability and can, who have opportunity and do, read, or have read, the Partiall and unequall judgment they make of, the favourable & smoothing words they give, to hide this sin. The

better

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better and softer name of their *Genius* must be the name of this sin; *Their making provision for the flesh to fulfill it in the lusts thereof* was with them nothing but *curare Genium*. Their living in the height of sin, was with them nothing but *Piare Genium vino & floribus*. And a severer course of life was accounted a fraud put upon their *Genius*. Thus the whole sinfull frame of the heart passed under the name of *Genius*: now if their Mythologists understand them, This *Genius* was *A secret or occult power, by which we are moved to each thing we do.* And if you enquire what this Power or vertue is, some of them will tell you it is the Symmetry of the Elements.

Oculra
vis, quâ ad
singulas
res geren-
das impel-
limur. 3
Nat.
Com.

So that in brieft, the sinfulness of the frame or disposition of the heart of man with these persons, is no more then an unhappy temperature of the Elements, compounding the body, and swaying the mind according to their prevalency. Now who ever did, or justly could apprehend much sinfulness in this, that our bodies are compounded of the Elements, or that such of such a temperature doth most prevail? whoever thought it an exceeding great sin that he was of a Sanguine Complexion? or

how

how much blame worthinesse is there in a Phlegmatick Constitution? barely as such. I know the different tempers do differently promote and further sin, do much facilitate the workings of this sin: but this is an effect *ex accidenti*, no direct naturall effect of this or that constitution, but it is an effect of that sin which dwells in us, and which observing that the temper of the body doth sway us more one way, then other, taketh hold of that advantage, and worketh powerfully by this constitution, to the hurrying of the sinner on to sin. In the meantime, while they thus put all upon their Genius, and resolved this into the Symmetry of the Elements, they must be thought to have had no right knowledge of the exceeding sinfulness of their heart propending, and inclining to sin: but I dwell too long with these persons, who might be men of choicest naturall parts, but wanted the best Improvement; being without the Church, and so without the externall advantages and helps, which might heighten their reason to a clear and full discovery of this: but did not Best improved naturall men within the Church ordinarily, or at least might they not (by the improvement

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of Reason and parts, though they remained unregenerate, and naturall men) have come to a sight of this sinfull frame of heart in its great sinfullnesse? well, view we, and observe the Pharisees (and consider what may be judged, and ought to be answered to this) choicest men for learning and education before Christ his comming in the flesh; yet they took a view of this sinfull frame with a false glasse, which represented scarce the one halfe of this body of sin, and what was so represented was varnisht over with colours of their own mixing, that it appeared, not what it was, but what they would have it be: as is evident from their corrupt exposition of the Law, which our Lord notes and condemnes in the 5th. ch. of *Matthew*. They saw not the sinfulness of a malicious heart, or of a heart ready to boile with causelesse anger: witnesse their grosse corrupting that precept, *thou shalt not kill*, either saying it was a prohibition of murthuring an Israelite, or that only murthure which was done *propria manu*. Heare what they say in their Talmud, (*as I find it in Dr. Lightfoot's Epistle to the Reader of his Harmony of the New Testament.*) *A murthurer is he that kills his neighbour with a stone, or with*

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with Iron, or thrusts him into water or fire, out of which it is impossible to get out againe, he is guilty: but if he thrust him into fire, or water, out of which it is possible to get out againe, though he die, yet is he quit. If he sets a dog or a serpent on him, he is quit &c. of like nature with this. And now can you suppose these generations of men to know the sinfulness of a murderious frame of heart, who so fouly mistated the externall act, and acquitted that as no murder, which is one of the highest degrees of it? will you say that the man knowes, or believes any sinfulness in a bloody revengefull disposition? who can say *That he who hireth another to kill his neighbour, or sends his servants, and they kill him &c. is Guilty as a blood-shedder, to be punished by the hand of heaven onely, not by man?* yet this was ordinarily a received doctrine among them, as appeares by what is farther added by *Dr. Lightfoot* in the forecited place. Their *Expositions* of the rest of the Law are much of the same nature. Actuell externall uncleannesse, and defiling their neighbours wife they thought to be a sin, but never accounted the habituall bent, and propension of the heart to this, to be a sin, or forbidden in that Law. They

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were not troubled at the thoughts of any secret reluctancy to the holy commands of God: It was nothing with them to have natures full of

1. Unholinesse, and opposition to God's holinesse.

2. Rebellion, and contradiction to the Law of God.

3. Dislike, and backwardnesse to every good.

4. Pronenesse to, & delight in every evill.

5. Folly, and inability to do that Good they ought.

6. Craft, and subtilty to consummate that evill, which the Law of God forbids,

These and such like abominations, rivetted in our natures, they took no notice of; therefore of the Pharisees and Scribes, those Improved naturall men (though within the Church) we doubt not to say they knew not the sinfulness of the habituell frame of the heart. The same must be granted of men in succeeding latter ages, let the endlessse disputes maintained by the Orthodoxe against Corrupt teachers, be witnesse to this; and of latest yeares these, and such like Positions.

That men are not disabled to Good,
by

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by the fall of *Adam*, which the *six Disputants* men of parts and learning asserted, and owned at the *Hague*. And others (much of the same stature for their parts, and learning) have owned the same position, as *Scacius Praelect. Theol. c. 4. f. 13. 14.* (cited by *John Peltius*) where among other passages, he quoteth this) *Nec vis naturalis Liberi Arbitrii ab eo tempore imminuta fuit.* And in his second Epistle to *Dudithius*, pag. 18, 19. where I read this passage. *As concerning the wickednesse of men, this is all that may be de malitiâ lo-*
said, that God willeth that man by his own minum nihil a-
free will should be no lesse able to be good liud dicendum
then bad. And here he speaks of the fallen *venit — vult de-*
state of men, affirming it in their power us, ut homo pro-
to be Good, and as easily if they will suo ipsius arbi-
themselves, as to be bad, and devolving trio non minus
all the goodnesse of those who are good improbus quàm
in a bad world to this, That when they could probus esse possit.
have lived Flagitiously rather chose to follow Cum possit
virtue. And as the Master, so the Scholar *flagitiose*
Valent. Smalcus, both in his *Racovian Ca-* *virtuti stu-*
tech: c. 10. at once denies all the *deret malue-*
vitiousnesse runt. Soc.
which we affirme to be in us, proudly aver- *2 Ep. ad*
ring, there is not any such thing peccatū originis nullū pror.
as Originall sin, and that this hath sus est. resp. ad 2 Quest.

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not depraved our Free will. And in his Disputations against *Franzius*. 2. dispar. which is *de peccato Originis*: calling it *Commenium humanum* & *peccatum confectum*, 10 pag. 60 where by the way he seemes to intimate what he thought to be in us (instead of that Originall sin which we affirme) viz.

Potest fieri, ut is qui ad peccandum proclivis est, tamen non peccet.

Proclivitas (quedam) ad peccatum. I adde *quedam*, for this Author suppoeth it to be such, as yet possibly a man may not actually sin, though he be prone to sin.

Whosoever hath such apprehensions of our inherent proclivity to sin, hath not a full acquaintance with, nor discovery of the sinfulness of the frame of the naturall man's heart. Nor any who dare, as these men do, assert.

1. That the will of man is not vitiated by the fall: or else who dare to contend

Because it was before the fall a more moderate inclination to evil: as these, and others who are Roman Catholicks.

2 That what is now a more vehement

3. That Concupiscence is not properly a sin, or not after Baptisme, or a very little sin, as some in the Schooles, and many among the Romanists.

Now these and such like disputes and assertions

fections do plainly bespeak these men unacquainted with the great similitude of a naturall heart, and the universall opposition which is in the flesh to the spirit: and yet they are men of great parts, and great learning, & within the Church, but discern not, because they are naturall, this sin, which the spirit of God convinceth of, and which is not discerned, till the soule be enlightened with more than common illumination. But next

Catholici docent concupiscentiam in actu primo non esse peccatum originis: sed natur. ē. quādam pravitatem, quæ per se culpabilis non sit. *Beatus epus 6. de justit. operum.*

The best Improved naturall man cannot discover the sinfulness of the first, secret, unpolished, and unformed motions of the corrupt nature. The sinfulness of those motions (which by the Schoolmen are called *prima primi*) was never discovered by all the light that nature, and education, have at any time afforded to the most quick sighted of *Adam's* offspring. They never did detect the sinfulness of the first ebullitions, and anomalous workings of that Lust, which dwells in us. Indeed, when this corrupt fountaine hath so stirred, that some of the grosser vapours have risen up.

2. The best Improved naturall man cannot discover the sinfulness of the first, secret, unpolished, and unformed motions of this corrupt nature.

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with a stench offensive to the naturall conscience they have discovered, and acknowledged an uncleauesse in the fountaine, and in these grosser eruptions of lust: If the irregular passions did obtaine from the will an assent, or approbation, to somewhat that was dissonant to the more sober, and refined precepts of reason; and if these motions were so farre formed, that either a convenient opportunity. or an assurance of impunity, would immediately, and with ease, midwife them into the world by an actuall patration of that, which *Passion* had suggested, the *will* had fomented, and *Reason* had disliked; then they would perhaps (as many have) acknowledg the irregularity of them, and be troubled at it though mostly the trouble was this

That convenience of executing did lesse favour their desires, and you may write on the doores of this nursery

—*Lateat malim, dum tempera dentur
latitia mistos non habitura metus.*

Ovid Epist.
Parid: ad
Helen.

But alas all this is farre from a right sight of these first motions in their sinfulnessse, farre from a sight of hatred against them, repentance for them, opposition to them, destruction and mortifying of them, and
cleansing

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cleanſing the heart from them, farre from ſuch a ſight as convinced them, that death was due for theſe firſt motions, that they deſiled, and rendred beſt actions ſinfull, and ſuch as need pardon, this they have not ſeen; I doubt this is too true of theſe men, & the knowledg of ſin in the motions, and paſſions of the mind.

That if at any time a word hath dropt from them, which ſeemed to condemne the extravagancy of their thoughts, it is to be referred

{ Either to *Thoughts perfected, and conſented to,* Or

{ To a Rhetoricall eloquence, which ſhewed us, how well they could ſpeak, & not how well they did think.

Neither were they the onely men, thus perſwaded of the innocency of theſe firſt motions of a depraved heart, but alſo that generation of men, the ſcribes, and Phariſees, were ſo perſwaded whoſe traditions made the Law of God void, whoſe dictates, and expoſitions of the law, never did endanger or affright a ſecret luſt with a probability of diſcovering it; the ſpeculative Murtherer, the laſcivious wanton fancy, never did fall under the laſh of their Sermons, on thoſe command's, which forbid murther, and Adultery.

None

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None of their doctrines were shuts to the eye, that it should not behold; nor checks to the fancy; that it should not hover about, or sit hatching this Cockatrice. It was one of the *Rabbines* who did bewray the prevalency of his secret speculative uncleannesse In that speech, *he delighted to contemplate handsome women that he might praise God*; a faire excuse for his foul fault, and I cannot perswade my charity to mistake the man so much, as to thinke he spake the whole truth: Besides this sort of men.

The generality of the Schoolmen making to themselves an inadequate, & uncertaine rule, or standard for the measuring of sin, have also inevitably entangled themselves in a great mistake, and grosse ignorance of the sinfulness of the first motions of concupiscence: For laying aside the Law of God, or at least interpreting it according to their own apprehensions, and applying it onely to what may voluntarily be done by us, have at last shifted aside the Law, and substituted *voluntarium* into its place, by which they will measure, and judge of sin, both determining what is sin, by what is *voluntary*; and how great sin is, by how much of *voluntari-*
nesse

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nesse there is in it: Hence such conclusions as these concerning concupiscence.

Motus appetitus circa rem illicitam, non accedente consensu voluntatis, non est peccatum.

Gregor: de
valent. in

Ratio non tenetur reprimere primos motus.

prim. sec.
Thom. dis.

6. q. 2. pu. 2

Saith Alexander Alensis Q. 125. memb. 7. whose short sight could not see how little there is in his distinction of direct and indirect prohibition; and that concupiscence (I suppose by what he saith memb: 6. & 7. that he takes in these first motions, as well as concupiscence whence they rise) is not directly, but indirectly forbidden.

If the heart (both frame, and first motions of it) were not open to the eye of God, and if he were not searcher of reines; if he either could not judge the heart, or else would not: I then would begin to think there were some likelihood it might so be, but hee that hath a purpose directly to judge, hath surely given a law directly to him, whom he will judge; and will not God thus judge the secrets of the heart? To these men

We may adde (and though we doe them no credit yet we do them no injury in adding

Lindanus. ding them) *Bellarmino*, with others among
 Panopl. 1. the Papists, who have not seen the vilenesse
 4.c.34. Al- of the first motions of a naturall heart; hence
 phons: de it is that these are accounted by them, *The*
 castro her. greife of a wounded nature, but not the guilt
 4. Tapper of a sinning nature; let *Becanus* be heard Ca-
 in Expl. art of a sinning nature; let *Becanus* be heard Ca-
 2. Gregor: tholici docent, motus concupiscentia rationem
 de valent, praevenientes non esse peccata, nec prohiberi hoc
 &c. praecepto, Non concupisces, sed solum consensum.
Becanus o- He speake's it as the Doctrine of the Papists,
 pulculo and not as his own private opinion *Docent*
 sexto de *Catholici* &c. saith he and well he might
 Justitiâ o- when he seeth the *Trent Councell* own this,
 perum. both in their fifth session de Pecc: origin: and
 in their sixth session de justific: & de bonis ope-
 ribus. And the rest of this society are (no
 doubt) of the same mind, they have very
 charitable thoughts of the innocency of
 these first motions, but we cannot so judge,
 and yet will hope, we have the mind of the
 Lord.

These are pregnant instances of the igno-
 rance of great Scholars in this point of grea-
 test concernment, but they are Forreigne,
 I wish we had no domestick, examples: but
 indeed how many among us either plead
 with argument, or affirme by practice, that
 they judge the first Motions of concupis-
 cence

ence to be innocent? and who are they?
 ness what kind of men? I mistake much, if they
 ence are not usually, the men of great parts, and
The of considerable improvement by learning
 guilt too, who perswade themselves, and others
Ca also that nothing is a sin, or a great sin, but
mem what is explicitly voluntary. They are
hoc mostly the wise men of the world (whom
sum God passeth by while *he chooseth the foolish*,
fts, 1 Cor. 1:27.) who will lodge, reteine, and
ent delight in these thoughts of vanity notwith-
ght standing convincing demonstrations of the
is, sinfulness of such thoughts, In a word the

1. Seldome and superficial confession
of this in most,
2. Little degree of contrition, and sor-
row of heart,
3. Difficulty of keeping the heart
contrite for this
4. Frequent, and renewed relapses into
almost habituall insensibleness
of this, which the

Regenerate observe in themselves (though
 they have all externall advantages to helpe
 them, with saving Grace and internall helps
 also) do undeniably confirme, that it is im-
 possible for best improved naturall parts to
 attaine this sight of the sinfulness of first
 notions.

3 Best im-
proved na-
turall parts
cannot dis-
cover the
guile of
this sin.

3. As their knowledg reacheth not to sufficient discovery of these two, so neither can best improved naturall parts discover the policie, and wisedome: the deceitfulnesse and cursed guile, of this sin, the superlative craft of this lust runneth in veines that is too deep for any naturall eye to discover. It's policy and wisedome cannot be discovered by any that is not wise, and exercised in counter-working to its wisedome, as in laying, and carrying on a plot at chesse, or a stratageme in warre, none can discover the handsome contrivance of it, but one who is well skilled in them, so it is here none but he which is well skilled (by exercise of that wisedome which is from above,) and this skill is only gotten by a constant, and wise exercise of it against this sin, and its wisedome, (none but such a one) can discover this part of it's nature.

We observe that he, who shall be able to discerne the policy in which a wise man acteth, and carryeth on his designs, must be either equall, or at least not very much inferior to him, in wisedome: a foole, or any one over matched in politicks, can never find out the right key, nor read the characters in which he writes who very much outgoeth him.

This

This is the case before us, the naturall man is wise to doe evill, very subtile, and politick to frame mischief, but he hath no understanding to doe good; he is of weak intellectuals, indeed a very foole as to any good to be done; he is ever contriving, promoting, and perfecting evill, and doth it craftily; but he cannot discern this craft, for he cannot either prudently designe, or propose, or promote, or perfect that which is good.

Sin rules, and reignes by waies of profoundest policy, over the hearts of naturall men, and they perceive not the mystery of its government; In this sin you shall observe the wisdom of one who plodds and contrives the framing of a lie, or falsehood into a seeming truth, that a Judge may not find it out, who laies a lie closely & cunningly together as a false witness doth, whence it hath one name in the Hebr: זמה from זמז cogitavit machinatus est whenc ערזומז the ordinarie name of a forger of a lie, to the prejudice of truth, and justice; as the learned *John Buxtorfe* observeth in his *Lexic. Rabbin.* in זמז. It is a plotting evill as זמז is rendred in *Psal.* 37.12, It is wise, as one who undermines, and circumvents by fraudulent waies, (it is מרמה *Pf.* 10.7.) as under pretence

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pretence of friendship *Lam.* 1. 19. as *Israel* was deceived by his lovers, or as a man deceived by his neighbour; *Prov.* 26. 19. Albeit the regenerate soule make these crafty *Gibeonites* Hewers of wood, and drawers of water for the spirituall temple, and in service, yet they still retaine the Policy, and wily disposition of *Gibeonites*, as ready, and subtile to deceive after, as before they were subjugated to the *Law of the Spirit of life*.

This sin is wise, as one who seduceth with the craft of an harlot, or the subtlety of a crafty disputer there is *εὐφροσύνη τῆς σαρκὸς* *Rom.* 8. 7. there are *λογισμοὶ & διαλογισμοὶ* *2 Cor.* 10. 4. *Mark* 7. 21.

It deceiveth, with baits there is *πλάνη* *τῆς ἐπιθυμίας* *James* 1. 14. and there are *ἐπιθυμίαι τῆς ἀπάτης*, *Eph.* 4. 22. which I doubt not is an Hebraisme much the same with that of *Jer.* 7. 9. setting forth the superlative fraud of this sin, by reason of which the heart is unsearchable to any but the Lord: briefly whilest that little good which survives our fall is as a negligent, remisse, and carelesse, raw souldier, this indwelling lust is as an old experienced commander, resolute, and vigilant also in carrying on what he hath politiquely contrived. Now look o-

ver

ver the life of a man *wise in his generation*, & consider what he thinks of that the Apostle calls *wisdom of the flesh*, & whether he apprehends there can be any great sinfulness in it, whilest he judgeth it a desirable & high part of perfection; so that part of this wisdom of the flesh, which is subserviēt to his covetousnesse, and provides satisfaction for that lust, is accounted by him a very good qualification, an excellent ability to improve his estate: though *Ephraim be a merchant, in whose hands are the ballances of deceit, yet he sees no iniquity in it, nor will he believe it is any.* That fleshly wisdom which is subservient to Revenge, and sinfull, returning evill for evill, and doing this *secundum artem* too, may not (with the naturall man's good leave) be judged by us, and he will never judge it, a sin, and culpable; but it, must be accounted, and called a good, and excellent fitnessse to live in an injurious world, a necessary requisite to secure, and protect our selves: that devillish wisdom which subserveth to Ambition, (proud in it's aimes, and insatiable in it's acquisitions,) is reckoned by such men an excellency, fitting them for noble employments, to mannage the affaires of great States, and to raise their families; but it never was truly stated by any

other then the holy Law of God , and a renewed heart : None other but such a rule and such a hand applying it , ever discovered the sinfull crookednesse, and perversnesse of this wisdom. Other instances I forbear, since you may make a judgement of the rest by these , and I will not insist on the particulars in which much of this wisdom is seen to a spirituall eye ; as it is crafty

1. 1 To put false Glosses on that Good which it opposeth , to hinder it lest it should be done ; and on evill , to promote, and facilitate it, that it may be done, though the Law forbid it.

2. 2 If it cannot quite hinder , then it will oppose one good with another, to the overturning and marring of both : it will juggle out one duty with another : or,

3. 3 Vigorously carry on the designe of one lust by a faint offer to resist , and prevent it by a contrary : enraging lust by seeming to intend the chaining of it up , and cunningly awakening it's strength , by an attempt to curbe it : or.

4. 4 Improving lusts interesse by a crafty receding at one time, or in one case, that it may with more certainty, & vigour obtain at another time, or in other cases: yeelding to the

the losse of a penny, that it may get advantage of gaining a pound, Or

5. Enlarging its kingdome over men by a seeming rationall uniformity, and evennesse in all it's designs, and actings; thereby obtaining a more uncontrolled authority over them, and fortifying this against what attempts may be made to shake its government.

These are the methods (though but few of those many) which continue, and improve the kingdome of sin but are not discerned, nor can be discerned, by the sinner how well soever improved in his naturall parts; Again fourthly

Best naturall improved parts never did or can discover the strength, and power, of this sinne the unregenerate, (though as excellent for naturals as *Paul* was, & as well improved as he, yet) cannot make a discovery of the strength of this body of sin, of the power of it, swaying to sin, and carrying him captive, and detaining him captive to his sinfull passions, and lusts. It must be granted indeed, that such a one may find out, and easily demonstrate a very high degree of strength, and power in all naturall inclinations: So great a strength, that none can conquer, or

4. *Naturall parts can never discover the strength and power of this sin.*

E 2 change

change it but by destroying the subject of it, or changing it in it's being. You may moulder a clod to dust, or grind a stone to smallest sands, you may scatter it into the ayre, and force it upward, but in the meantime you have not, nor can you turne the streame of its affection, nor alter the naturall inclination, of the least of those sands, or dusts that they shoud not propend, & hasten to their rest, you may destroy the greatest quantity of fire you ever saw but you cannot alter the least sparke of it, that it should not fly upward.

So invincibly strong are naturall affections; and such like strength naturall light may now (for it formerly hath) discover, in the passions of men, in whom they are so strong that they cannot be dispossessed of their hold, though they may be reduced to some moderate exercise of their power: upon which discovery many very excellent discourses have been raised by some of these men, many *Morall Treatises* of the Rise, Nature, Manner of working, strength, &c. which are, in the various passions, of men, yet all these are farre short of a full enarration of the sinfull strength which is in these *Passions* (to use their common language) in these

these *lusts* to use the Scripture words, nor is this spoken without book: for this is evident from

I. Their Boasts of a conquest, and Victory over their lusts while they are servants to most, or all of them, the best of our Morall Philosophers being such who lived in a servitude to those *Passions*, which, they boasted were subjugated to their Reason; this is the case of our carnall professors, generally they boast of a conquest over those sinnes, which are not yet broken in their strength, but onely abated a little in their violence; as in all our loose, and prophane livers upon their civillizing, and growing lesse notorious in sinne. But that man hath not knowledge of his enemies power that triumphs upon repelling some few of his stragling, extravagant parties: Thy lust it may be broke out, and disturbed the more sober Morall part of the neighbourhood, and now thou hast repelled them, and taught them to keep closer in, but yet their strength remains intire: And canst thou upon this reasonably suppose thou hast tryed the utmost power of them?

2 It is evident our carnall improved men have not full, and sufficient knowledge of
E 3 this

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this mighty power of indwelling lust, from those sleight, contemptuous thoughts they have of the strength of this sin; they are bold, and confident that they can soone subdue it, that they may be in this expedition a *Cæsar* and at once, *view and conquer them*; Did that commander ever truly know the strength of his enemy who contemned, and sleighted his match? who made nothing in his thoughts of such an enemy who will make nothing of him in the encounter? And can the naturall improved man, who is every way inferiour to, and overmatched by, his lusts, who is worsted (with ease) in the encounter, with a single lust, yet sleights the combined force of all his lusts, can he be thought to know the power, and strength of them? Yet

3. The directions to helpes, and means for subduing these passions which best improved naturall men have given, the Auxiliaries they advise us to, the armour they prepare for us, in this warre, beeing so exceedingly disproportioned, and unsuitable to the nature of the enemy, and his strength, do evidently declare their unacquaintednesse with his strength.

Can

Can strong holds be battered down with an empty sound, or with Pot-Guns? can you hope he knowes his enemies strength who is perswaded to venture his thousands against the enemies ten thousands? yet such is this mistake of the naturall man concerning the strong holds of sin, which he attempts to reduce by weake, morall directions, which at best do but better discipline his naturall lusts, no way destroy their power.

4. The manageing & ordering that power which they have gotten together against this enemy is farther witnesse to this, they employ their strength chiefly (I might say onely) against the impetuous violence of their Passions, and against the extravagant eruptions of them (to the view of men,) leaving the main strength of lust unattaqued, they set not on the reforming of the heart first, and the destroying the methodicall, and disciplined part of this sin. Together with

5. Their presumptions that they have strength enough in themselves to conquer it at last, though it should be long ere they effect it. He loseth ground & strength every day, yet hopes to conquer at last, and he

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might so, if he had helpe from another to undertake for him, but that he hath not neither seeke's it; Now the case standing so Who sees not that the naturall man how ever improved knowe's not the strength of indwelling sin?

View farther and consider in the worke of mortification, how sadly our teachers who are carnall (though excellently improved) have mistaken in their doctrines, our hearers in their apprehensions, and both hearers and teachers in their practice, and exercise of mortification. It is very hard to perswade them there is more strength in this sin then in a habit, or custome; they'l believe that an unhappyer imitation of what was worst hath twisted a cord which strongly fetters them; but they see not, nor consider, they were borne captives, and the chaines are strong as naturall affections, and inclinations. The most of our carnall Hearers, will venture, so desperately, upon giving their naturall lusts advantage against themselves that we canot but cōclude: That their

Running on many, dangerous, & strong
temptations
Provoking and awaking (even sleeping)
lusts

Casting

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Casting away their armes, as faith, love,
feare, the Word &c.

Refusing that aid which is offered to
them in the Gospell

Praying seldome, faintly, cursorily a-
gainst this sin

Neglecting to watch over each other
&c.

Are I say, (and you cannot but say they
are) evidences clearer then can be excepted
against, that they see not the strength of
this

Powerfull adversary, which warres a-
gainst our soule, *1 Pet. 2. 11.*

Triumphing conquerour, which leads
us captive, *Rom. 7. 23.*

Ruling Lord, to whom we yeeld our
selves servants, *Rom. 6. 17.*

Law of our members which we obey,
Rom. 7. 23.

King which rules in our mortall body,
Rom. 6. 12.

In a word, He onely knowes what his ene-
my can do, and the utmost strength of him,
who enters the lists, who declares an irre-
concilable warre against his enemy, who
resolveth to be victorious in the utter ruine
of his enemy: Now this the naturall man
never

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never doth, he never so encountreth with sinne.

Others may heare of Carthag's strength it was Rome that best, and fullyest knew it: or as a man who swimmes with the streame may guesse at it's strength, but he knowes it who swimmes against it: so here the best naturall man with all his improvements resist's, and opposeth this sin but very little, and therefore cannot know much of its strength for this is a fruit of an experienced soule that is exercised in warring against his fleshly lust, whilest Sampson slept bound in the twists of his own haire he knew not that strength, which he found in them when he was awakened: secure naturall men are thus ignorant of sin's strength.

5. The best improved naturall man can never discover the first rise Originall and spring of Lust.

5 The best improved naturall man with all the helps you can suppose (except the law, or divine revelation) never did, or ever will be able to discover the first Rise, originall, and spring of that lust, which doth dwell in the naturall man, and reigneth over him. I will not enquire how long the men before the flood (who lived without the Church, and were not among those that were accounted *the sons of God*, and *who called on his name*) might reteine some

broken

broken traditions concerning the fall of Adam: nor will I now consider, how long the degenerating sons of *Cham* might retaine some confused, traditionall knowledge of this: sure it was not long, but in succeeding ages, it was quite forgotten, and the best improvements of the heathen, who were *ἀνδρῶν*, could never recover it. Search their Archives, analize their profoundest disquisitions, revolve their naturall Theologists, observe whether they ever came neer the discovery of this sin, in its first spring and fountaine. The Question *unde malum?* puzzled all the Philosophers, and though some of them enquired onely the originall of the evill of suffering, and affliction, (which is more easily found out then the evill of sin, and whence it springs) yet were at a losse: *Maximus Tyrius* the Platonick Philosopher in his 25 *serm*: thus enquires, *τί ἐστὶ κακὸν πᾶσι καὶ πάντοτε;* which he principally states (as appeares by what he there saith) in reference to the evils we suffer, which he calls *δρῶν καὶ παθόντων καὶ κακῶν καὶ συμμέχεσθαι καὶ κινδυνῶν*. In discoursing of which he much mistaketh, though of an easier discovery then the originall of morall evill, *Affectus* (and you must note these speak

Dr Keller
Miscel. l. i.
c. 6. p. 104.

Lipf. mas
nudu & ad
stoic. Phil.
l. 3. dif-
fer. 2.

speake of affections which need to be rectified and moderated by vertue) *sunt à natura* *disposita*, was the opinion of *Plato*, *Aristotle*, and their followers: and they generally concluded *Perturbationes seu affectus à natura dari, & ad virtutem esse utiles.*

The best and soberest wits among them, after a long and successlesse enquiry, have prudently desisted from farther enquiry, resolving to content themselves, that the cause of all evill in man was to be sought onely in man; though how to find out which was the first cause of the inordinate passions of the mind they knew not particularly, and distinctly, but a confused, and generall notion they had, that it was from man himselfe. How little did the *Manichees* understand of this? whose irrationall absurd conceptions of this tell us they infinitely mistook the truth. It was a foule mistake of the *Pelagians* too, which they formerly, and others of late have fancied touching the irruption of sin into the world. That which cruciated *Augustin*: so much *Quoniam Deus fecit omnia hæc, bonus bonus, majus quidem, & summum bonum minora fecit bona; sed ramen & creans, & creata bona sunt omnia: unde malum?* confess. l. 7.

§. 2. which place he bestowes on the
 disputes, which were ordinary in this mat-
 ter, concluding nothing there; but else
 where he concludes, *Non erat exitus, quare-*
tur abam astuans, unde malum? qua illa tormenta
parturientis cordis mei? qui gemitus? Deus
mens! l. 7. conf. c. 7. §. 1. This I say which
 so troubled him, was undiscovered to them
 without the Church, they could not, and it
 is much undiscerned by naturall men with-
 in the Church, because they will not see the
 truth: so when Pelagians might have
 known the originall of sin from *Rom. 5. 12.* Chemniti-
 they chose rather to corrupt the text (as *us Loc. de*
Chemnit. observes) and so hath *Pighius de peccat. orig:*
 declined from the truth in this point, as who *p. 213. b. c.*
 will may observe in his controversy *de Pec-*
cat: origin: passim: *p. 214. a*
fol. edit.
1653.

And the Papists know not, or else they
 would professe it, sure: (for right knowledge
 of such a truth, in a councell, and gathered
 for such an end as a councell should be,
 would have engaged them to own the truth,
 and openly declare it.

What ever they think of it, I know that
 God, and our Lord Jesus, (who will be ours,
 and their Judge) will account such know-
 ledge to be no knowledge. In a word, the
 Endlesse

Endlesse disputes of men who enquire in to this beyond what is necessary, and in the enquiry lose what knowledge they seemed to have had, and grow either sceptickes, or hereticks, are full proofe that they cannot with best improved naturall parts discover the spring and fountaine of that sinfulness which is in our nature. But

6. *The best improved naturall men could never discover the sinfull frame of heart in its deserts.*

6. Lastly (though I might adde more the best improved naturall man never did or ever could he discover the desert, or this sinfull frame of his heart; it was a thing they never could perswade themselves to believe that such a punishment might be justly inflicted on them so soone as ever they were borne into the world: Indeed on their principles it was impossible they should discover this for they acknowledged not the sinfulness of nature, or else that this was not great, and therefore no obligation to punishment, or but to a small punishment. It is an unquestioned part of Justice to proportion the penalty to the crime, and true state of it, *ut in parvis leviora in magnis graviora supplicia irrogentur*: So that they who accounted this a small fault could not think it worthy of so sore a punishment as we know it deserveth: if you should hear a Phi-

*Justitiæ distributi-
vz est suū
cuique tri-
buere.*

losopher

philosopher reading a lecture of the innocency of man, of the blamelesse, (though weak) state of an infant, and it should be told him, that yet, there were who held this opinion that such might be justly condemned for ever, and cast into that place of misery where offenders suffer for their offences, he would dispute the case and denie the justice of the proceedings. Thus doe very many within the Church, view the Schoolmens determination, that *infants shut out of Heaven lie under the Punishment of losse, not sense, that they onely misse of the enjoyment of God, but fall not under a punishment of Paine, and Griefe, a determination which favour much of a nescience and ignorance of the desert of indwelling lust: on the same generall mistake doe*

Both *Socinians, Remonstrants, and Anabaptists* deny that any are, or justly may be punished for that sin we call originall sin, or ingenerate lust which dwell's in us: hence they load the orthodoxe with many reproachfull exclamations of cruelty, and injustice, and brand the truth with unheard of harshnesse, with incredible severity and Adamantine mercilesnesse against poore innocents, such like charges we know are laid upon the teachers of the Doctrine, touching the demerit of our sinfull nature

ture:& it is no wonder for they judge by the mistaken nature of the cause, and erring in their apprehensions of the merit of the cause do as widely erre in their assigning the punishment due to it. But we who are taught by the Law, and enlightened by the spirit of God, so that we can see, and do know that we are all transgressors of that Covenant, *which promised life to perfect obedience, threatened death to the first sin* (which is ours, and brought death into the world) *that we are children of wrath*, Eph. 2.3. Under the curse having *not continued in all things written in the Law to doe them*, Gal. 3.10. that in Adam we all died, 1 Cor. 15.22. that we are borne so, that **unlesse we be new born we cannot enter into the kingdome of Heaven*; we who are instructed by the spirit in such truths, as these which are confessedly above the reach of the best naturall eye, do see that desert of hell, and eternall separation from the presence of God, which is due to this sinfull nature of ours: though others do not discover it nor will believe it: we see that by reason of this *Last our life is full of sin and our persons* (from the wombe) obnoxious to the wrath of God.

* Joh. 3. 3.

S E R M O N II.

Rom. 7. v. 7. latter part.

*For I had not knowne Lust, except the Law
had said, Thou shalt not Covet.*



Now come to the Fourth
Generall propesed, viz: a ratio-
nall account of this truth;
However proud selfe-admi-
ring men do thinke that
Wisedome is with them; And

such perfect wisedome too, that a matter of
such import and weight, as this, cannot be
hid from them; yet certainly if they will
consider, and duely weigh, what reason sug-
gesteth, in such like cases,) they will see, that

as *truth* affirms they cannot, so *reason* shews ⁴ *Generalls*
us why they cannot discover this Sin. For, ^{propound-}

Looke what reason suggesteth, a cause of ^{ed. viz. a}
difficulty, or impossibility hindering us in ^{Rational}
the enquiry, and search, after the full disco- ^{accounts of}
^{this truth.}

F

very

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very of what we do but imperfectly, and obscurely know in things of another nature. The same, (proportionably applyed to this businesse in hand,) will evidently manifest the *Difficulty of Getting any considerable measure, and the impossibility of attaining any full and perfect knowledge of this sinne*, by the best improved Naturall man in the world: And this I hope to make Good to you :

Reas. 1. Because a Naturall man makes use of a crooked Rule.

I Because in that enquiry which the naturall man maketh into sin in the Generall and in that enquiry he maketh into this in particular, he proceedeth to make the discovery by a Distorted, and Crooked Index, or Rule, indeed there is both a distorted and crooked faculty which judgeth, and a crooked rule by which it judgeth: The Reason or judgement of a naturall man is perverted by sinne; So the Scripture which is the truth of God, and speaketh ouely truth, assures us one while that naturall men are *a crooked and perverse generation*, Phil. 3. 15. *of reprobate mind*, Rom. 2. 28. *And froward in their paths* Prov. 2. 15. *that They have no understanding* Psal. 14. 2. *no rectified understanding to seeke, apprehend and judge of the things of God, and to walke with him: but a perverted understanding (which turneth them aside*

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side) they all have as is intimated in the
third verse.

Otherwhile the Scripture saith they are
of a froward heart, *Prov. 11. v. 20.* wise and
crafty in their Councels, but yet these Coun-
cels are still froward, *Job 5. v. 13.* and they
(to a man) of a perverse heart, *Prov. 12. 8.*

And whose conceptions and disputes are perverse
also, they are *παροδιδασκάλους διεστραμμένων* *ΑΙ*

πράπων τὸν ἔν *1 Tim. 6. 5.* There is a crook-
ednesse and obliquity in the understanding
of this naturall man, which (not the Scrip-
tures onely, but) reason it selfe also confir-
meth to us, and complaineth of; both which
are with admirable, yet *Ænigmaticall* inge-
nuity expressed * *by a beautifull woman, sit-
ting within, or by the Gate, at which we enter
into this life, who deceiveth with a faire shew,
and her name is* *Ἀπάτη*.

Ἀπάτη καλεῖται ἡ πᾶντας ἀνθρώπους πλανῶσα, in
her hand a Cup, in which the drinke, *πλάνη*
ἡ Ἀγνοια (as my Author recites it) and of
this *πάντες πίνουσιν ἀλλ' οἱ μὲν πλεῖστον οἱ δ' ἥττον*,
whence it is (saith the Author) that they
διὰ τὴν Ἀγνοίαν ἡ πλάνη ὃν πιπύκασιν ὡρᾷ τῆς
Ἀπάτης ἐκ δεινῆς τοῖα δεῖν ἢ ἀληθινῇ ὁδῷ ἢ ἐν
τῷ βίῳ ὁμᾷ πλανῶνται ἐκῇ. But why do I put
you to the trouble of gheffing at the truth

עקשילב

עצמ

נפתלים

נעוה לב

Tabula
Cebetis.

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* Max. Ty. from Riddles, when * others speake plaine
 rius Serm. χαλεπὸν εἶρεῖν λόγον ἀληθῆ κινδυνώει γὰρ ἢ τὸ εἰ-
 34. ἵστασθαι ψυχὴν δι' ὁποῖαν τὸ θεγεῖν, τὸ κτείνειν ἀπι-
 ρεῖν. It is no easie thing to find out truth,

the soule of man is in danger to misse it by
 it's over readinesse to judge or doubt of
 that it apprehends; like a warpt or shaken
 beame in a ballance, never gives an exact

* Pecca-
 rum per-
 turbatio
 rationis at-
 que ordinis
 Vid. Fr. Pi-
 cum Mi-
 rand. de
 vanit. doct.

difference of weights, for reason * disturbed or
 distorted by sin. *Humanum est errare, nescire*
labi, is a testimony we need not be ashamed
 of in a Pulpit, though we first learn't it in a
 Grammar Schole. Indeed the many errours
 of the best Philosophers in many plain cases;
 the many Assertions of the * uncertainty of
 all things (whence it came to passe that some
 undoubted truths were censured for the
 Bold determinations of rash men.) These I
 say are prooffe, that the most indulgent Fa-
 thers, and strenuous Patrons of Nature's a-
 bility, did see and confesse an uncertainty at
 least, or a perversnesse and crookednesse in
 the mind of man. Now if there be such an
 obliquity in the mind; it cannot be, that it
 should rightly and fully discover this sin, for
 a crooked and oblique thing can never be
 fully discovered by that which is crooked,
 and this stands on this bottome, *Rectum est*

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Index sui & obliqui. The mind then of a naturall man best improved, most refined, and rectified, remaining still in greatest part vitiated and corrupted with such a pravity can be at best but a partiall, weake, and inadequate discerner of the vitiousnesse and evill of this sinne.

Every sinne is *'Aduis* an unrighteousnesse, and every naturall man's mind is *Nos* *'Avis*, or he is *'Avis* & unrighteousnesse, doth not unvaile unrighteousnesse: every sin is *'Avousia* an irregularity, and every naturall man is *'Avous* without a perfect rule, and he is called *'Avous* in respect to that part in him which is capable of, and subject to a Law; which is either solely the Rationall part, or principally at least; the sensuall and brutish being under a Law by concomitance or affinity to the rationall. The rationall directly, immediately, and *per se*: The sensitive indirectly, remotely, & *per accidens*. The best improved *'Avous* cannot possibly be a sufficient judge of that which is *'Avousia*, because both are irregular; you ever lost your labour, and missed finding the obliquity of that line which you measured by a crooked line, indeed if your measuring line be somewhat straiter then your measured line

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line you may find out somewhat of its crookedness but not all, you may find a degree of obliquity more in the one then in the other

But not justly how much more: as you cannot find out justly the capacity of an unknown vessell by measuring it with a lesser vessell, once to be filled, whence you'l soon see that the unknown contains more, but you remain uncertaine how much more, so some

Naturall improved men walking by a straiter line then the loose and viler sort of them bringing these men to be tryed by their better & straiter life have found a crookednesse and deflection from rectitude, but have not found how great this deflection is. Scipio,

A Cato or a Drusus Germanicus paralleling themselves with a lascivious Poet, with an incontinent Clodius can see there is much of this sin, indeed much more of the fruit of this sin (but they cannot see absolutely or certainly how much more) in these persons then in themselves.

*C. Fabritii
continentia
M. Curitite-
nitas vi-
His Cicer.
Parad, 1.*

The examples of some eminent among them for gratitude & temperance may convince and shame others ungratefull and in-temperate

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temperate men, but such examples cannot disclose all the ingratitude & intemperance which lyeth in such breasts;

The Piety, and religious observance of *Val. Max.* the Deities in such as *Lucius Albanus* who im:*l. l. c. i.* preferred his Countrey Gods and their Priests to his own wife and Children.

Or in a *Metellus* who forbade the consul to goe out of the Citty towards Africa before he had sacrificed and so began his journey with the good leave of the Gods, &c. The Piety of such men being made the standard to measure some others who contemned all religion did find out some what, (but not how much) of Atheisme and irreligion was in these men.

In a word the Scribes, and Pharisees (who sate in Moses chaire and thought it easier so to do then to walke in Moses his Law) judging the life of a Publican or barlot by the strictnesse of a Pharisaicall holynesse, soon saw much wanting in these persons, and so judged them sinners with a witness; but they could neither declare how great sinners they were, nor could they detect their own inhærent wickednesse, because their judgment perverted already could not give a right sentence; as an uncertaine bal-

lance into which you cast different weights may shew there is a difference, the one lighter then the other but cannot shew how much difference, how much one is lighter then the other: So here

The best improved understanding while naturall onely is an uneven ballance, which cast you the naturall heart and life at one end and the law at the other. It will discover a want of weight in the heart and life but because it knowes not exactly how much the law outweigheth them there cannot be a certaine discovery what and how great want of weight there is in such a heart and life let this then stand, the first demonstration, *Rectum est index sui et obliqui*, whatever is not perfectly strait cannot be a perfect measure to find out the obliquity of that which is crooked, but now the best improved naturall man is not strait, nay he is very crooked, (his unsanctified improvements make him more perverse, and crooked) and the naturall heart is (by it's sinfulnessse) distorted, which should be measured therefore I doubt not to conclude, this perverted understanding cannot discern fully the sinfulnessse of a perverted heart.

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2, The best improved naturall man cannot attaine a right and full discovery of the sinfulness of his nature, or carnall heart; because this sinfulness consists much of a spirituall wickednesse and the naturall man in his highest improvement remains carnall and sensuall.

There is indeed a spirituall deformity or wickednesse in every sin, though not equally in every sin, some sins are more sensuall, and brutish as riot, in use of meats, and drinkes; uncleannesse in the abuse of our bodies, and such like sins which are committed by us principally with the parts, and appetite which in us is common with the bruite beasts called by *Hierocles* *ὄλκις ἀλογος* *unreasonable* *blindnesse of those who are wholly immersed in* of matter.

Other sins proceed from more sublimated affections, and those which are refined from the drosse, and lees of matter and sense; as being immediately from the ratioll soul without the intervention of bodily organs as Atheisme, Idolatry, &c.

The first irregular passions of the minds which are not onely spirituall wickednesse because originally springing from the mind which is a spirit, but also because contrary

to

2. Reason;
because there
is much spi-
rituall wic-
kednesse in
this sin.

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to a holy spirituall law, for so the Apostle speaks of the Law, that it is *spirituall* and if sin be a transgression of this law there must needs be somewhat of spirituall wickednesse in every particular sin, were it needfull to confirme this it might be fully confirmed from.

Sin's contrariety to a Lawgiver who is a spirit and commands spirituall obedience to every command, and also in every act of obedience as also from

Sin's affecting, or inhæring in a spiritual substance as in the prime, immediate and proper subject of it which is the rational soule.

This then is certaine that there is a high degree of spirituall wickednesse in the frame of our carnall hearts, now a naturall man highest improved in his parts can never be more or better then Naturall or Carnall in his Apprehension, and judgment of things; his understanding proceed's in a carnall manner, is indeed, as now weakned by sinne proportioned onely to a low, sensuall, and carnall object, or if it lift up it selfe towards what is spirituall it is not in a spirituall manner, view and consider well the Notions which Reason (left to it selfe) hath framed of

Be. *The Naturall man's Blindnesse.* 75

of a Deity its Being, Attributes, Providence,
and Happinesse, Religious worship of the De-
ty both as to things it selfe and manner of it,
Future world and just judgment with the
Consequences of it, &c. how have,

These spirituall objects been debased in
the apprehensions of these men, and presen-
ted to us in either absurd, or (at best) in a
manner suited to our senses? a sufficient
discovery of the carnall and sensuall facul-
ties of a sinfull mind.

Had we no other evidence to prove this,
it were enough, and more then enough,
which we have from their Poets concerning
the just punishments of soules for sin, which
being spirituall substances, and convicted
and condemned for spirituall offences (as
sinnes are) should be supposed punished with
spirituall punishments by that judge who
is a spirit, but will you heare what the Pu-
nishments are? How described?

Primis in faucibus Orci Virg. 6.
Luctus & ultrices posuere cubilia cura. *Æneid.*
Pallentesque habitant morbi, tristisque se-
nectus, &c.

And

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And another Poet who is beholding to the charity of some one or two that would report him a Christian converted from *Heathenish* ignorance (though there be more charity in their good wishes then there is of truth in their story,) This Poet as others became vaine in his imagination of future judgment, and is right onely in this Generall that the judge *Exaequat damnum meritis* in the particulars how vaine and carnall!

Muta ferarum
Cogit vincla pati, truculentos ingerit ur-
sis.
Predonesque lupis; fallaces vulpibus ad-
dit, &c.

The best improved naturall man then, is very carnall in his judgment and apprehension; therefore not able to judge of, or find out, that spirituall wickednesse which is in it selfe; and this I bottome on these two undoubted truths.

*Mensura & mensuratum sunt ejusdem Gen-
 eris* Extensions must be measured by Ex-
 tension else you will never find them out.
 Likewise

Sense

ng to
ould
from
more
ere is
hers
ture
erall
is in
et which is the other undoubted maxime
on which this second demonstration is
grounded: Now the evill to be discerned
is a spirituall object, the best organ, a Na-
turall improved man can possibly use to dis-
cerne it, is Carnall, and Sensuall and as there
is no proportion between this object, and
this organ, so there will be as little propor-
tion between the reall true nature of the
object and this Judgwent which is made
of it.

Sense must be tryed by sense, and reason
cannot be judged but by reason.
Spirituall's whether in *genere Boni* as faith,
hope, love, repentance, all the graces of the
spirit, or whether in *Genere mali* as unbelieve,
despaire &c. which are contrary to grace
can be discerned by none but a spirituall fa-
culty for

Inter objectum & organum proportio sit oportet
et which is the other undoubted maxime
on which this second demonstration is
grounded: Now the evill to be discerned
is a spirituall object, the best organ, a Na-
turall improved man can possibly use to dis-
cerne it, is Carnall, and Sensuall and as there
is no proportion between this object, and
this organ, so there will be as little propor-
tion between the reall true nature of the
object and this Judgwent which is made
of it.

In one word as we know certainly that
the naturall man doth easily find out, strong-
ly convince himselfe, (to an ingenuou ac-
knowledgment and deep resentment) of that
part in this sin which is proportioned to his
apprehensions so we know he cannot find
out the other (which is the greater) part of
it being so much above his apprehensions.

Thirdly

3 Demon-
stration.
The best
improved
naturall
man can
make no
further dis-
covery then
the light of
his received
maximes
reach.

Thirdly, the best improved naturall man without a divine revelation, can make a discovery no farther then the light of his received maximes diffuse themselves, as a man of quickest sight cannot see at any time beyond that space which is enlightened; and though many times he doth not see to the utmost bound of it, yet he never sees beyond it, though many times, he fall short and his sight is over-run by the longer race which the Sun beame run's, yet it never out-run the shortest ray of light; but keeps ever with it, taking up where the Ray first with drawes it's light.

So the naturall man walking in his search after this sinfull frame of nature by a light that runs not farre enough to discover this whole mystery of iniquity, must needs give over his search, and fall so farre short of the discovery, as his light falls short of penetrating the darke corners, and recesses of this sinne: Now the greatest and clearest light with which *these naturall men* entered this profound deep heart, was this, *Omne peccatum est contra naturam* *. And having lighted up this lamp, they made some shift to discover some little, and indeed it was comparatively but little to what lay hidden, they could

ould tell us that *Bonum* was *secundum natu-*
am, *Senec. Epist. 118.* and else-where o-
thers could tell us, *Bonum est quod natura est*
absolutum, *Cicer. de finib.* citing *Diogen. Ba-*
ylon. And *Laertius* τὸ Ἀγαθὸν τὸ τέλειον κατὰ *the School-*
οὖν λογικῶς. Hence indeed it followes, that *men* *Pecca-*
nce contrariorum contraria est ratio; Malum, re nihil as
must be, *quid prater vel contra naturam.* liud est
τὸ κακὸν ἢ πρὸς αὐτὸν ὄντι. Now let us take quārecede
up this darke *Lanthorne*, and see how farre re ab eo,
this could likely guide them in this enquiry. quod est
I say it could guide them but very little in *secundūna-*
turam. *Aq.*
1.2.q.109.
art.8.c.
judging of any, but lesse in judging of this
finne; for this *Maxime* of theirs occasioned
their mistakes, as is evident.

1 The very early springing of this bitter *The early*
root was an occasion of their error in judg- *springing of*
ing of this finne, though they proceed by this *corruption*
undoubted maxime, for be it, *Peccatum est* *occasion of*
contra naturam; yet what is *contra naturam* *the naturall*
is also later then nature, and of some after *mans igno-*
rance of this
seed time, and springs up afterward. *The fin.*

Gardner sowes good seed, the weeds spring
up afterwards; the Statuary beautifieth the
Statue, wormes and blemishes are the un-
welcome birth of injurious time, and rough-
er usage: Diseases are the rust of the body,
and a rust is contracted by some after ma-
ligne influence.

In

In this manner then, the naturall man best improved, seduced, and drew him selfe into an error touching this sinne: He lookes to the early budding of nature observes what the first fruits are: And finding them so early, concludes they are not but *κατὰ φύσιν*. And so rather acquits them as innocent or commends them as laudable, then suspects them as *culpable*, or condemneth them as guilty. He knoweth and there is much truth in it, that *primum in quovis genere est maximè conformè producentis* if Nature then lying open to his view, and observation first produceth such effects (as we by the Law know to be sinne.) If the workings of this sinfull frame be judged the first fruits of nature, as indeed they are apprehended, and judged by some men, no wonder if they conclude them as farre from being *contra naturam*, and blame worthy in their *moral consideration*, as they observe they are before others in their *naturall spring and birth*.

This indeed is the *μεγίστη ἁλίστη* of the *Naturall best Improved man*, that these motions are *secundum naturam* (which is true only of corrupted nature to which these motions are consonant) therefore not vicious in them.

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themselves, nor from a Vitious fountaine.

In one word this light *Omnevitium est contra naturam* could not discover what that nature is which thus is made the law condemning vice, but it needed another light to discover that, viz: the word, and spirit of God, by which we know what that nature is to which sin is a contrariety, and so we can discover by this rule more of its sinfulness, because we know more of the holynesse of primitive created nature in a contrariety to which it is true that sin secondarily doth consist, (I say secondarily) for sin is primarily a contrariety to the holy nature of God, and so farre as this is copyed out in us, and remains in our nature so farre it is true to say *Quod contra naturam, est peccatum*, but the truth is

A naturall man can no more discover the deformity of this sinfull frame by comparing it with his notion of nature, then a man can discover the great unlikenesse of a picture from the first patterne of it, by comparing it with a draught of the same picture taken by the copy that is already greatly defaced.

Could the naturall man come to a sight of that excellent frame in which our nature

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was first modelled, he might probably discern how much we are unlike our selves how much contrariety there now is, to that holynesse which once we had, and so how much sinfulness there now is in us; but He cannot do so, the glasse in which he beholdeth this naturall frame is full of spots, and dark pieces which hide, and dissemble the greatest part of those spots and blemishes which are in us. But beside this mistaken notion of Nature, and its first visible actings.

2. *Graduall increase of this sin strength is occasiō of a naturall mans ignorance of this sin.*

2. There is another thing that occasions the naturall man's error and renders it impossible he should discover this sin fully. That is, the Graduall increase, and constant growth in the soule which keeps even pace with his improvement in his naturall, and acquired abilities.

It is a sin that loseth not it's strength by its long continuance; its vigour abates not in old age; and this occasions this conclusion that it is not *contra* but *secundum naturam* and the naturall man thinks his conclusion rationally, I see faith he

All preternaturalls are still in the waine and lose as much of their strength as they get of age.

A winter floud is not (after a month or fix

fix weeks faire weather) like what it was before, But I see a faire river increaseth its stock by running and the same beares up a gallant ship, before it loseth it selfe in the ocean, which would hardly beare the smallest fishers boat a mile, or two from its spring head

A Glaring Comet shines brighter then, Venus, or any of the brightest starres; but it grows dimme and fades quickly; *Because these* are not from naturall causes working orderly and *per se* but are the effects of a cause that acts *per accidens* to the production of them.

And by this piece of Sophistry deceives himselfe arguing from the graduall increase of this sins strength to a denyall or a diminution of it's sinfulnessse, and he will not entertaine at any hand a thought that it can be sinfull which he apprehends to be naturall.

But it is so much the more sinfull for this, as those are greater diseases which increase by their continuance on us, or those deadlyest poisons whose violence awakeneth & strengtheneth it selfe by its own working. This being a truth and unquestionably certaine that this sin is still on the increasing

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hand and though the naturall man sees it not as a *sin*, yet he doth see it and its growth as a *Naturall affection* or *Passion*; and the best of naturall men that ever lived or boasted himselfe of perfection never did, or could diminish the strength of this sin, or do any more in order to this, then a rider doth breake, and diminish the strength of the horse which he intends to man for his service.

I know that this streame did not run, nor now doth it run, with equall violence, and impetuousnesse in every channell: but I know withall, the calmer stream was ever the deepest, and strongest to beare a burthen, and hath gradually increased: so it is here, some naturall mens lusts have been violent, and run like an *Eager* to the overwhelming all that was like to impede them from satisfying their lusts: others have made lesse noise, but their lusts have runne with more sober strength and borne up the vessel that was laden with a weightier fraught and carried them strongly to seek themselves, and their own glory.

Briefly then the *Naturall man* best improved takes this for his principle *quæ indies augeſcunt ſunt à naturâ* next observes that
these

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these Passions do grow daily, & if not in violent rage: yet in even strength: and therefore passes them for the genuine offspring of nature, both lovely and commendable farre from that sinfulness which the law assureth us is in them. And how should such a one ever discover the sinfulness of that he so strongly imagines to be of no worse origine then nature.

3. Beside there is a third consideration 3. evinceth the impossibility of the *Naturall man's* discovering the sinfulness of this sin, *Univerfall extent occasion of the* viz: *It's univerfall extent over all men per-naturall* swades him to an opinion that it is *secundum man's ignorance and error.* *naturam*, if this were in some few, not in the most of men, or if in the most yet not in all men; perhaps improved reason might suspect, and discover it's unwarranted *In being*, and that this were preternaturall and culpable: diseases (I see) are not the same in all men, but *reason* and risibility are, (I observe also that) learning is not equally dispensed to all, but it is not questionable what all (to a man) have is to be accounted naturall, of such nature are those motions and their principles which the Scripture calls *lusts of the flesh*; but Philosophy and a *Naturall man* would call *Passions of the mind*.

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If there were no other vaile upon the eyes of the naturall man, but this, it would be too thick for him to see through it the foulness of this sin. He knowes too, beside this universality of subject that there is an universality of time also, according to which it is evident that it comes neare to a likeness with naturall causes and effects which are perpetually the same in all times, and ages.

The Sun ever shined and warmed in the same manner it now doth, the nearer access to us ever wrought the same change in the season, &c.

Now if in all ages the same passions have appeared in man's nature, how can it be (saith the naturall man) they should be preternaturall or sinfull here he stumbles, fall's, and is not able to rise and recover himselfe.

4.
*Uniformity
of its acting
in all occa-
sion of this
ignorance
and error.*

4. To these three a fourth thing being added makes yet the third demonstration more cleare and discovereth farther the impossibilitie of a discovery of this sin by improved nature, now this is, *the uniformity of the actings* of this sinfull frame of nature, which is such, that there is no variation at all in its actings, unlesse from some accidentall circumstances: as to the maine of its actings they

they are now, as they have been formerly, and they will be (while men are borne the sonnes of *Adam*) uniforme to themselves in those men who are in other cases equall, and alike.

Indeed the temper, strength, and health of body (in some greater, in others lesse,) may somewhat alter the visible part of this sin, or perhaps

Birth, Education, and Company, may somewhat heighten the unlawfull projects, and designs of the naturall man, and be occasion to this sin to attempt greater things, & Satan may possibly adventure to tempt one to a greater wickednesse then he will another, and so in these extrinsecall considerations, there many times is a great unlikenesse, and difformity in mens sins: but in those very men which now were so unlike, you shall observe as great a likenesse, if you'll give them the same opportunity, the same meanes &c. and make them equall in their advantages to execute, as they are in their *natures* to contrive.

And if we could see the inside of mens plots we should see it may be the same contexture in the

Ambition	{ Of him that aimes at a Crowne, And
----------	--------------------------------------

Of

Of him that aims at a petty Constable's place onely the desigae is greater, and the materialls different, but the mind of each equally bent upon them, and alike contriving how to get them.

5. *Unweatied
and perpe-
tual delight
in this sin,
and it's a-
Hings, occa-
sion of this
ignorance.*

5. To these take in that *delight wherewith unweariedly* the naturall best improved man provideth for his lusts and satisfyeth them and you shall observe how greatly this occasioneth his errour and mistake in this enquiry: Thus he argueth, were the naturall mans heart so sinfull as the Scripture bespeaks it to be, it seemeth not likely that so much delight could be taken in serving it, in all its projects, and designes: for what is præternaturall, as all sinne is, must be burthenfome and irkesome too, and could not be with pleasure and delight constantly followed, though sometime a more violent exercise for a quarter of an houre be a delight, and pleasure to us: yet a longer time would make us weary of it, because all violence is against nature: if the naturall inclinations of the heart were sinfull, and præternaturall the man would be weary of the pursuit, but unweariednesse argues naturalnesse

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turalnesse of the motion to the movent :
And delight bespeakes suitable faculty and
object, so that In this manner the best impro-
ved *Reason* deceives it selfe, and by a mis-
application of a truth, which he understan-
deth not, entangles himselfe in an impossibi-
lity of finding out what he enquireth after
as is evident in the particulars mentioned.

He that supposeth his owne Notion of na-
ture to be the genuine and adequate noti-
on of it, but leaves out a maine part of it,
and then measureth and judgeth all to be
good which suits with that Notion; and that
only evill which is contrary to it must needs
greatly mistake in his judgement both of
good and evill. Thus the naturall man
frames a notion of his owne, and represents
nature but considers not its corruption, and
thereby calls evill good, and judgeth that
small or none, which is an exceeding great
sinne.

A naturall unwillingnesse that he should, *4. Reason.*
and a strong resolution that he will not ap- *Because he*
peare in other colours, then those he can de- *is unwilling*
light in, and which he judgeth beautifull : *to appeare*
The naturall man is unwilling to walke a- *otherwise*
broad in his owne clothes, which are filthy, *then as he*
and to be set forth in his owne colours : *may boast,*
He and glory in
hateth himselfe.

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*hateth the light, Joh. 3. 20. because his nature, and his workes are indeed, and will appeare in the light to be evill He is a crafty, and deceitfull tradesman, who will not shew his indifferent, and bad wares, but with the advantage of a darke shop: if there be a parcell better then other, he perswades you to take the to the light, he is willing to own the, they will prove enough to his intended advantage: so let what seems good, and such as he thinks may approve it selfe upon a triall, be done by a naturall man, And the neighbourhood shall ring of it, he will walke abroad in that dresse, in it he admires * himselfe, and hopes others will do so too, for he would faine be *his uias*. Therefore hee'll stand it out with Preachers, and dispute the conviction, and maintaine while he can, with *Saul*, 1 *Sam.* 15. 20. *I have obeyed the commandement of the Lord, my wayes are equall*, as the proud selfe justifying *Jew* said, *Ezek.* 18. 25. Naturall men trust they are righteous, and seek this righteousness in themselves, *Luke* 18. 9. they establish their owne righteousness, *Rom.* 10. 3. they will either find or make roome for boasting: the multitude of Pharisees in our *Saviour's* time, and all men before and since (of this stamp)*

servants

*Sinners dote
on their sins
Ezek. 23.
5. 7.*

servants to their lusts, and estranged from the life of God, all our proud merit mongers: all our selfe-charitable, lazy, professours who do not indeed so much as others, but they thinke as well, for they themselves are perswaded, that God loves them, accepts of them, and in this cloathing they will appeare to us (I say) the multitude of such persons, are very evident, and undenyable arguments of the Naturall man's unwillingnesse he should, and resolution that he will not appear (if he can help it) in his right colours: and this indeed is both a fruit of sinne, and a punishment of it: that though the sinner loves, and embraceth it, yet he would not see the thing he loves; He would not court that with eye which he adores with his heart, He will not part with his sinne, for price better then all the world, he will not leave it for heaven; and yet he would not for all the world have a full sight of it, though the enjoyment of his sinne be dearer to him then Heaven, the sight of it is unwelcome to him as hell. A cleare testimony of the basenesse both of sin, and of the sinner. Now certainly he will rather turne his eye from prying after sinne, then by a farther search discover what he is unwilling to find. So that

that could you suppose him able to find out well yet his unwillingnesse would hinder him, that he never should put forth that ability to the utmost, nor make any discovery of his sinne, farther then his unwillingnesse would give him leave; for never did any sinner see more of his sinne then he was willing to see of it, unlesse when God brought him to suffer in some kind or other for his sinne, then he seeth more of it indeed: but let him be quiet, and secure from the hand of the Almighty, and hee seeth no more then he is willing to see of it. *Hell hereafter, and punishment now, will convince a sinner, and make him looke on sinne, and see somewhat more then he could desire to see in it: but in the case before us, in an ordinary enquiry after sinne, in order to detect it, and in order to a right knowledge of it; His sight of sinne is never greater then his willingnesse: Nor will he ever see more then he desires to see of it: if the spirit of renovation powerfully change the sinner, and make him a Saint, it will change this frame of heart, and make him earnestly desirous, and truly willing to see his sinne, and to have a full, and cleare sight of it: The sinner who is enamoured with, and espoused to his sinne, will deale well*

our well with his Beloved in the search, as *Mihah* did with *David*, when her father sent him to apprehend him, 1 *Sam.* 19. 16, 17. when every messenger from God in his Word, or providence is sent to search for the beloved lust of a sinner, then 'tis either sick, (as one that needs not now be feared it is dying) or if this serve not, but the lust must be brought out, and so endangered: then 'tis conveyed away, and secured from the stroke of the sword and rod, Naturall men will deny the bode of their sinne, as *Rahab* the Spies: And they have a deepe and darke well to hide their lust in when it is enquired after, as the woman had to hide *Jenath*: and *Abim. aaz*, but *Sam.* 17. 21. and Bread-corne to spread over it, a faire pretence, that, what (we suppose) is a sinfull lust and working to sinne, is but a necessary provision for the life, and welfare of the man.

Nor doth the Scripture onely tell us that men are thus selfe admirers, and unwilling to appeare to themselves in any cloud which might darken this lustre: but also Reason, or Nature. Hence the proud boasts of our vain philosophy, *Neque est ullum bonum de quo quis qui id habeat honestè possit gloriari*: and yet higher then this, they boast of a soule that

Cicero. Padox. 1.

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Seneca ci-
ted by Lip-
sius Stoic.
Phil. l. 1.
dis. 5.

that trusts to his own good and abilities
Animus suis bonis viribusq; fidens, and el-
where *Bonum mansurum—nullum est*
quod animus ex se sibi invenit Senec. 27. Epist.

Best improved nature seeks after what
good may be gotten hold on arising from
its own soile, and manuring, for the quiering
and satisfying of its mind, and willingly
heares no other language then that the
Stoicks were wont to speak in, that the wise
man (and he is that wise man for every nat-
rall man though vaine would be accounted
this wise man) is to be reputed

1. *Αρετής* without passion, the soft name
which they give to a sinfull and inordinate
principle of the soule and so the man must
be thought not diminutively bad, but per-
fectly good as Senec. 85. Epist. And Zeno
referente Cicerone 1. Academ.

2. *Αλδύς* too so much elevated in his
own opinion that he thinks himselfe infalli-
ble in judging.

3. *Αναδύτης* & undefectible in acting, so
steady in his aime, and drawing the bow that
he never misseth the marke and yet this
were little unlesse he were,

4. *Αυτάρκης* in the possession and enjoy-
ment of himselfe, and so equall to a deity, as
who

who so will may see if he will but observe the proud dictates of these vaine men and their swelling Paradoxes, gathered together by *Lippius*. Now can it be supposed rationally probable or possible? that men so strangely possessed with an opinion of such high perfections, should ever be willing to own, or able to discover, such a redundancy and fulnesse of evill in their nature. But fifthly and lastly,

5. Therefore the best improved Naturall man cannot discover the sinfulness of his nature because this discovery must be made by a due reflection of the soule on it selfe according to the Law of God, now the naturall man cannot reflect thus duely on his nature or on the frame of his heart, for sin under which the Naturall man is (however highly improved) leisceth on that part of the soule which should reflect thus, and stupifies it, and so impedes it; Not from all kind of reflection, and reciprocall observation, on it selfe, but from such a reflection as might produce this knowledg of concupiscence in the Apostle's sense.

It is true a Naturall man may looke back upon his outward actions, in particular, or generall, and discover much of the irregularity

Lippius
Stoica Phi-
los. l. 3.

Reason.
The best
improved
naturall
man cannot
reflect upon
his soule ac-
cording to
the Law of
God.

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rity of them, he may also reflect upon himselfe in a froward fit of violent passion, or when his heart hath been disordered by somewhat that opposed, thwarted, & rebelled against his *reason*, though his opposition were more calme and sedate: thus he may reflect, but he cannot turne his eye inward so as to see that close enmity, universall opposition, and innate dislike, which his heart beares to every spirituall good, in which consists much the truth, and reality of this knowledge.

Sin is a disease that strongly affects both the head, and the heart at once, and so, (as such diseases usually do) it depriveth the sinner of all sense of his Danger & Sicknesse. It is not seldome compared in Scripture to these diseases: It is a *spirit of slumber*, Rom. 1. 8. It is a *Delirium, or aotage*, Ezek. 23. 5. 7. whereby they are continually entangled in the thoughts, and desires of the sinne they love: sinners are love-sick, and perpetually meditating on the pleasant part of sinne, are not able (in this like love-sicke persons, to note and observe the faults, and blemishes of that they are enamoured with: thus the understanding, and mind are disabled to judge aright. It is a *Phrensie*, or *madnesse*.

madnesse in them, Eccles. 9. 3. which cau-
seth them to do not like men but fooles, Ps.
14. 8. and Jer. 10. 8. like creatures that
are acted by sense, and by principles which
cannot reflect on themselves. They have no
heart, Hos. 4. 11. for sin, which is spirituall
whoredome, takes away the heart, robs the
sinner of his understanding, which is a refle-
ctive power; They have no knowledge Ps.
33. to say is there not a lye in my right hand,
Isa. 44. Nor doth the Scripture only say
this, but you shall find this verified by hu-
mane testimonies touching the maligne in-
fluence of sin: so the Poet,

Sophoc.

ἄνθρωπος οὐκ ἔστιν
βασάνων ἐπειτὰ μὴ κατ' ἀνθρώπων ἐροῦν
ἄνθρωπος — ἀρετῶν.

speaking of the issue of sinfull pride in *Ajax*,
it bereft him of his wits. Likewise *Tully* tells
us *Peccatum est perturbatio rationis*, and
what he saith of pleasure is true of every
sin, *mentem e sua sede & statu demouet*. And
however you may doubt the truth of the
story, yet the morall of it is very full and to
purpose, that *Bacchus* strook *Lycurgus* with
blindnesse,

Cic. Parad.

3.

1 Parad.

καὶ οὐκ ἔστιν ἄνθρωπος ὁ κατὰ τὴν φύσιν
because *Lycurgus* had contemned him, I say

H

the

98. *The Naturall man's Blindnesse:*

* Such a
story tells
Leon He-
braeus, of
Homer &
Stesicho-
rus for con-
fessing God
Love or,
Cupid.

the morall is good. Sin which is a contemp-
t of God, blinds the sinner, and he having lost
his eyes can neither see the stains of his
garment, or the blemishes in his face. In a
word you may as soon expect, and receive
a sober account from a madman of his di-
fractednesse, as from the sinner a good ac-
count of his sinfull state.

Reason will tell us, that every sin is the
turning of the mind from the light, either of
Reason within us, or from the light of that su-
preme reason which is without us, which is the
fountaine of all that Reason which is in us,
and be it from either, still we are turned
from it, and so in the darke, and how should
darknesse discover darknesse?

It being then certaine and an acknowledged truth according to Scripture and rea-
son also, That sin hath a very maligne, and
strong influence on the mind, to the stupi-
fying and blinding it, to the destroying the
ability (if otherwise might have) to bring it
selfe to a tryall and examination of it selfe.
It cannot be reasonably denied, that an un-
regenerate man who is altogether under
the power of sin, is also under this inability
and unfitnessse to be a judge of himselfe in
a matter, which will require such exactnesse
and

and strictnesse as this will; for it lyeth deep and (as hath been intimated) seemeth like that which is not culpable; seemeth to come neare to that nature, which is not blameworthy, and it must be a good eye which distinguisheth Colours of near likeness; a good tast that discerneth meats that seeme to be the same for savour. Well be it so, Reason improved to the highest, cannot discover this finall sin without the Law of God: but may not that reason which (besides the improvement of Education, and learning) hath the Word, and Law of God, to heighten it, though not renewed by the spirit of Sanctification and regeneration, attaine to some knowledge of this sinne? Have not many learned men within the visible Church, come to great measures of knowledge of this sinne? Do you thinke that all who have been able to dispute about it, to defend the truth, and to overthrow the contrary errors, have beene Regenerate, and borne againe, and seen with the eye of Saint Paul, the sinfulness of their natures? Do not we heare Sermons and discourses stating this point from men that are sensuall, and carnall, who live to that Lust, which in the script, in their discourses they condemne?

5th Gene-
rall propo-
posed.

The differ-
rence be-
tween a
learned re-
generate,
and a lear-
ned unre-
generate
mans know-
ledge &c.

Therefore to prevent this objection, or
least to satisfie it by answering to it, I pro-
posed a fifth thing, viz: *What is the difference*
*between a learned, unregenerate improved Schol-
lar his knowledge of this sinne; and the know-
ledge of a regenerate, spirituall sanctified soule.*
For this doubt must be answered, not by
Denying these men to have any or but little
knowledge of this sinne, I thinke I should
manifestly injure the truth, and be unjust to
their memory, and unthankfull to their la-
bours, who have written for the truth in
this particular, and I might easily be con-
vinced of a falsehood, if I should deny them
to be knowing men, and well studied in
these Questions. *An sit? Quid sit? Quam sit?*
& unde sit, &c. which they are able to de-
termine according to truth, and defend it
when they have determined it. And for-
ought I know in this they may go farther
then some enlightned sanctified soules, who
have not the helps of so much learning, nor
such acute judgments and Insight into the
controversies. But yet for all this there is a
vast difference between these two know-
ledges, the one may be termed, and will one
day appear to be an *Ignorant knowledge*
(pardon the expression) a knowledge, and yet

yet

yet as good as no knowledge, when the other knowledge will appear the onely right, and true knowledge: and at present we may observe a great deale of difference in these, as

1 The Knowledge of a regenerate soule ^{1.}
 is a *spirituall knowledge, that of the highest* ^{The know-}
improved unregenerate man is but Rationall at ^{ledge of a}
best, and so they differ *toto genere*; there is ^{Regenerate}
 not, nor can be a more wide difference be- ^{soule is a}
 tween things and things, persons and per- ^{spirituall}
 sons, then that which is thus founded in ^{knowledge.}
 what is spirituall and its opposite, and such
 is the difference in these two sorts of men,
 one doth see the spirituall wickednesse of
 this sin, the contrariety that is in it to a
 spirituall Law, to spirituall obedience, to
 the spirituall manner of performing it.
 The other seeth the unreasonable wicked-
 nesse of this sinfull nature, the contrariety
 and incongruity of such a frame of heart
 to refined Reason; Reason tells the man
 that there is but one God, that he is only to
 be worshipped: hence he discovers how un-
 suitable to reason it is to have more, or
 worship more Gods: the spirituall regene-
 rate soule sees the spirituall as well as the
 and unreasonable wickednesse of such Idolatry
 yet

&c. the like may be said of all the commands of the law, which have both *conformity to reason* (all God's precepts are highly rationall) *and to that which is higher then naturall*, and which the Scripture calleth spirituall. All the precepts are of a spirituall nature. Now the learned unregenerate man compareth this frame of the heart with that part of the Law which is thus proportioned to reason, and seeth how far this frame is dissonant to it, and concludes it so far out of order, it is reasonable he seeth, that the law which is just, and should rule the whole man, should also bind the whole man to be readily disposed, and duly framed to the observance of that Law, and if a part, or the whole frame be not so disposed, he concludes it Peccant and culpable. It is but a reasonable thing that the Law which is so just and good, should be uniformly observed, as well in the first forming of our thoughts, as in the ultimate, and last perfecting of them, and so concludes some unreasonableness in the *first* moving of the first motions. In a word these Learned, Improved naturall men in the whole matter see nothing, but what is the *object* of their *reason*, either to be approved,

or disallowed, The regenerate soule seeth and considereth, that this law is very spirituall, and measureth the sinfulness of his heart, and the sinfulness of its first workings by this law as spirituall, and so concludes that there is a wickednesse in it, which is of a higher nature then a bare contrariety to Reason. As an Artist seeth the excellency or the rarity of a discourse which he heareth, or of an experiment which he seeth, and accordingly judgeth the one consonant to, the other dissonant from the naturall, regular, and certaine consequences of the *Principles* and *Hypotheses* of his art; which discourse a man who is no artist heareth, and understandeth the Grammaticall construction of the whole, seeth the materialls of the experiment, and the effect wrought, yet falls exceedingly short of that knowledge which the artist hath, and he gets but a Grammaticall knowledge, or such as his sense (with which he perceived the experiment) can help him to, while the Artist hath gotten a cleare, certaine, artificiall knowledge: 'tis not much unlike in this case, and as the objects of their knowledge thus differ, so likewise the faculties, disposition, or qualification differeth, the one

knowing by common illumination, the other no
 by a speciall and more then common illumina-
 tion of the spirit: but I will not insift on
 this, it being for ought I know a matter
 which we cannot so evidently and clearly
 state, as to make of this any plaine discrimi-
 nating note, by which we may cause others
 to see and understand what the difference
 is. I know that there is such a difference,
 and that it is great; I know that one seeth
 with an eye enlightned by especiall light
 from the spirit, the other doth not, but I
 know it is not easie to describe these, and
 what might be gathered from the effects of
 each, by which alone they can be discerned,
 will fall in my way, before I have done
 with these particulars, therefore I say no
 more of this now. The first difference is in
 the Generall laid down by the Apostle in
 that of 1 *Cor.* 2. 12. for the pardon of, and
 deliverance from this sin, is one of those
 things which are *καὶ τὸ θεὸς χαριστεύει ἡμῶν*,
 and understood by him only who hath the
 spirit of God, and being spirituall compa-
 reth spiritualls with spiritualls. Who hath
 the spirit of the world doth not so under-
 stand them, because he cannot spiritually
 discern them. *v.* 14. And it is plainly e-
 nough

though intimated to us by the Apostle in this very chapter, *Rom. 7. 14. I know* (saith he) *that the Law is spirituall*, though whilst I was carnall and judged carnally of the Law I thought of my selfe as righteous, as blamelesse, *Phil. 3. 6.* because I had not failed of the strictest outward observance of the command, *Phil. 3. 5.* yet now I see the law is spirituall and so there is a spirituall obedience due which I carnall could not give and in defect of this obedience there is a spirituall wickednesse which while I was a lawbreaker (though learned and as much improved as any) I did not see; Thus *St Paul* and the experience of every Saint will confirme to us, how great a difference there is, between the sight and knowledge he now hath, and that he once had of sinne as it is contrary to the Spirituall Law of God.

2. A second difference between the knowledge which an improved reason with the helpe of the letter of the Law may have of this sin, and the knowledge which a regenerate sanctified soul hath of this sin, is this, *The knowledge of the one is the result, or conclusion which ariseth from speculative principles and truths compared with their naturall and necessary consequences or deductions: The*

2. An unregenerate mans knowledge is a logical conclusion from speculative principles: The regenerate is from practical premisses.

knowledge

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knowledge of the other, is a conclusion from the same truths compared with their consequences, and with his own heart and conscience; The regenerate soule knowes this sin by a Practicall and experimentall obser vance of himselfe compared with those truths in the word which do containe this doctrine; The unregenerate man know's it by a bare Logical and Rationall deduction of a conclusion from such premises which he apprehendeth to be truths in his judgment, though he never found them confirmed by any observed correspondence to his conscience, or Practicall judgment. The whole Syllogisme of the one is made up of premises which do onely float in the head and do not affect the heart: The other maketh up the Syllogisme with one proposition at least from his own heart, from that which he hath noted in himselfe, and which he can experimentally averre, this may be seen in these different Sillogismes. The unregenerate man thus proceeds to evince first motions, or frame of heart propending to Atheisme, or unbeliefe &c: To be a sin, because it is of the same species or kind; and differeth onely gradually from Atheisme, or unbeliefe in it, perfected fruit, and product; and therefore concludes

concludes it a rationall inference that Mo-
 tions first irritated are breaches of the same
 * precept of which the motion perfected is,
 and so a sinne. The regenerate soule goeth
 more practically to worke: what hinders
 or abates my love to, or faith on God, and
 disposeth me to either staggering in my
 faith or flagging in my affections is sinfull,
 but now I find faith the regenerate soule)
 that such motions such a frame of heart do
 thus shake my dependance on God, they
 abate and quench my affections to him, and
 therefore I know they are sinne. As the
 knowledge of a redeemed captive who felt
 the weight of his chaines, the misery of his
 state, the drudgery he was put to, the con-
 tinuall danger he was in; differeth much
 from the knowledg which another man who
 never was in slavery, and captivity hath,
 (or may have) upon report or reading the
 story. It is one thing to sit and heare (as
 Dido the Carthaginian Queen) the story of
 fallen and walled Troy, another thing to see
 and behold it with *Aeneas, quorum pars*
magna fuit, yet both she knowes it as well as
 he, but how different is their knowledge!
 The children and grand children of Captive
 Jewes in Babylon knew, but yet not equally
 and

Ἀ μὴ δὲ
 ποιεῖν μὴ-
 δε ἑπορεύ-
 ποιεῖν
 Pythag. Sa-
 namentis
 ratio dicitur,
 quæ habere
 minime
 convenit ea
 nec concu-
 piscere licet
 usque inbi-
 are Volkel.
 l. 4. c. 20.

and alike with their Fathers or Grandfathers the misery of a strait and tedious siege of a sore and long famine; My Physician knowes my disease which yet he never felt, but I know it in an other manner, he can talke more of it in generall, but I can tell more feelingly what I suffered and what is the paine: So is it in this case. The learned scholar destitute of Grace, and the spirit of God, can discourse of a blind understanding, of an erroneous judgment, of an inadequate apprehension: So likewise a regenerate soule can speake of these, and when he doth mention them his own heart beares him witness, and enformeth him what these sinfull imperfections are, he is acquainted with the dimnesse of his best sight, the mistakes, or pronenesse to mistake, in his clearest, distinctest, and certainest apprehension and (though these apprehensions are not false, yet) he knowes how inadequate, how farre they are from commensurate apprehensions of those things he should be better acquainted with, and all this from a heart affected really, and exercised constantly with the working of this erroneous, blind, rash and heady mind. The selfe-observing experienced soule seeth this when he heares a Ser-

mon of Heaven and the things of it: when they are laid as open to the view as those things can which were never seen by that eye which could returne to tell us what they are, when they are thus set before us: How little is it we see of them? how prone are we to judge carnally of them? to measure them by two short a rule? In a word such a one thinkes certainly either his knowledge of these is the least of any ones or else that few know lesse then he doth and is most-ly troubled he cannot know more, it is not so with one who discourseth of these things as of things at distance not within him. In a word the unregenerate mans knowledge is a *Logicall discovery of what he can prove by an Artificiall improvement of argumentative discourse*, not what he is acquainted with by experience: The Regenerate (if a scholar) can do that, plead for and confirme the truth by a syllogisticall arguing and so convince a gainesayer; *beside this*, He can also by his experience of the indwelling of this sin, by his experience of its wisdom and power in working (to the impeding him from good and the provoking him to evill) affect himselfe with it. Againe

3. You

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Differ. 3.

A regenerate man
seeth this
sin inter-
mixt in his
duties: An
unregene-
rate man
doth not.

3. You shall observe there is this difference farther between the knowledge of these two sorts of persons in this thing, That the sanctified regenerate soule knowes this sin in such manner that he seeth, observeth, and consider's it's perpetuall and uncessant intermixture in all his duties. The unregenerate naturall man knowes this sin but in such a Notionall, generall way, that he never observeth or seeth how it intermixeth it selfe with his duties: he noteth not how it overspreads all his actions, and if the more studied knowledge he hath of this sin do informe, that it doth not lie sleeping while he is doing dutie, but acteth to the impedeing and perverting of dutie yet he is not able to see really, and particularly how it hath stirred, and acted in this and that duty, still he keeps in the generall perswasion comes not to the particular application. The unregenerate man prayeth, heareth, giveth almes, dealeth justly, payeth even to the tithe of Mint, Anise & Cummin, and though he is confessedly a sinner in his own speculative apprehension, and judgment, yet when he cometh in particular to the Temple to pray or heare, He thanks God he is not as other men, and his duties are not as theirs, whereas the regenerate soule seeth and

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and observeth how each particular part of his services are certainly unworthy acceptance according to the holynesse of the law, and he feares they are not as other mens, not so spirituall, not so pure as theirs; he tasteth the bitternesse which renders his sacrifices unsavory to himselfe, and how much more to God; he smelleth the leaven which sowreth the whole masse, he seeth

1. *The distracting, wandering, worldly thoughts that croud in upon him, and presse on him for admission, and will disturbe him, (if they cannot get entertainment) while he prayes and heares,*

2. *The coldnesse, deadnesse, and formality of the heart in prayer, in reading, in hearing, in all he doth.*

3. *The misplaced order giving earthly, dylatory, empty things the precedence to heavenly, eternall, satisfying objects, and either seeking first in time, what might well, be either not sought, or last sought; or first in affectionate desire of them in highest prizing of them, and in ardentest love to them, though all these be mixed with the prayer, or indeed though the Prayer of a naturall man be nothing else but an abominable heap of such disorderd and sinfull suites, yet he doth not see*

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see or observe it. Shall we view him in hearing? and observe how he differs from a holy sanctified knowing person in this also? though the unregenerate man knowes much, as hath been said, of this sinne yet he seeth not how it either makes him deafe, and stoppeth his eare, or dull and slow to heare or erroneous and mistaken in hearing he seeth not how it fills him with prejudices against the word, with dislike of it, and opposition to it, nor will he be made sensible of it, but the regenerate though perhaps he hath lesse of that speculative direct, hath more of an observing, reflex and particular knowledg, and he observeth all these in his duties: he observeth how this sin doth shew his

- | | | |
|------|---|--|
| | (| Perfect knowledge of God with ignorance. |
| | | Stedfast faith in the promises without unbelieve. |
| | | Sincere love to the Lord with selfe love |
| Most | { | Fervent zeale for the Lord with indifferency. |
| | | Strong desires after Christ with carelesnesse. |
| | | Sweet enjoyments of the hope set before him with some bitternesse, |
| | | other. |

se. *The Naturall man's Blindnesse.* 113

in one word he seeth that it is by this sin-
ning sin that neither *habitual* grace in the
soule, nor *actuell* grace in the life can be perfect,
but, as *Paul*, so he seeth another law in his
members which leadeth him captive, and that
when he would doe good evill is present with him
that what good he would he cannot do, and
in that good which he doth, he doth also
that evill which he neither would, nor should
doe: but this the most knowing scribes, me-
riting justiciaries and formall professors do
not observe.

Rom. 7. 21.
23.

4. The regenerate soul's knowledge, and the
knowledge an unregenerate man may have
of this sin differ in this, that the knowledge of
the one is a soule abasing, humbling knowledg
he cannot looke on this sin, but it layeth him
low in his own eyes, the other lockes on this sin
and yet keeps up as high thoughts of himselfe
as ever, he is proud and boasteth both of his duties
and of his person: He is not as other men,
neither yet are his workes as other men's
workes are, the one as an ingenuous and re-
lenting child looketh on this sin, the root of
all that rebellion he hath acted against his
Father, and blusheth at the sight; what such
a heart in me still! is there yet remaining
any thing of that treasonable disposition?
Doth my heart still entertain any part of

4. Differ.

The regenerate knows
ledg is a
soule abase-
ing know-
ledg so is
not that of
the unregenerate.

that enemy which would pull the crown from my father's head? Oh wretch! undutifull and dilloyall soule! canst thou thinke of this and not loath thy selfe? canst thou see this and see any thing to boast of? *Hast thou but one thing in which God delighteth, which he chiefly desireth, and is that so defiled so polluted with sin? that his glorious and holy eyes cannot delight in it?* wherewith wilt thou then come before God? what canst thou offer to him? Think on it thou who castest thine eyes on these lines, and seriously consider it. The regenerate soule (and so thine if thou art borne againe) which longs to have the match consummate between Christ and it selfe, which longs to be married to the Lord in an everlasting Covenant is, and cannot but be, ashamed to see that her dearly beloved spouse, her Highly honoured her onely desired Lord should find her ever, at all times in such defiled garments, with such raggs, polluted raggs hanging upon her; it is an humbling consideration, that its best dresse is a menstruous cloth, that its cleanest hand is leprous; this affecteth the heart with griefe and sorrow, whereas the knowledge which the Pharisees had of this sin, and the knowledge which the unregenerate man

NOW

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How hath of it, doth not either affect the heart with sorrow, or abase it with holy shame, for it. If that hellish fire which burneth inwardly, do violently breake out and send up such thick and black clouds as do darken the lustre of their Credit, and benight their fame, and glory among men; if it do beesmoot and discolour a naturall conscience; that the man cannot confidently converse with men, least they upbraid him; nor peaceably converse with himselfe, because conscience dares not looke on it selfe, then he is grieved and troubled, he is a foole then in his own judgment because he hath so lost his credit, or his peace: *and so he is ashamed of the sad effect, not grieved for the sinfull cause;* sorry for his losse, not ashamed of this sinning sin, which I might set forth by this familiar Similitude: As an adulterous wife which hath not cast off all sense of honour among her neighbours, nor all desire of peace with her husband, hath some kind of trouble and shame too, upon her spirit in the discovery of her loose and wanton practices; but her trouble and shame is for her dishonour in the eyes of those she would have think well of her, and for her losse of peace with him she would seeme to love; but

not for a treacherous heart whence all that wantonnesse and unfaithfulnesse did arise, so it is in this case there is a sense of honour and desire of peace in the naturall heart, and the breach of either affecteth it, but not the cause of this breach. In one word the regenerate man is constant in his griefe for, and in his abasement on thought of this: That a mixture of water with his best wine, that an alloy of dross with his purest gold, that a misty darknesse with his clearest light, should declare base them upon an examination and tryall the unregenerate man upon tryall casteth all off with such like recrimination, *there are none without their faults, no grape but hath or had his sharpnesse, no wheat ever grew without its chaffe, men are but men and can be more then men,* and this is all he cares for in dwelling sin, he hides himselfe in the croud of men like himselfe and is not ashamed to be as they, if he appeare not worse he dareth to boast in himselfe.

5. Differ.

A regenerate man opposeth sin vigorously so doth not an unregenerate man.

5. Again in the next place the difference lyeth in this, *That the knowledge of a regenerate soule awakeneth, and excites the soule to a vigorous opposition of it; the unregenerate learned man knows, but this knowledge doth not engage him to oppose it vigorously with all his power*

that the sanctified soule's knowledge, and opposition of this sin, do equally thrive and grow; it is not so with the unregenerate his knowledge is greater then his opposition of it; if he be acquainted with the power, or wisdom of this sin, and if he do apprehend it an enemy to be opposed, yet he thinketh it enough to repress, and abate it, he intends not an exterminating and destroying of it. Whereas the regenerate soule presently proclaimes an open warre, and maketh it a morrall warre a *bellum internecinum* which shall end upon no other termes then the utter ruine of one party: sin, this sinning sin shall have no capitulation no termes of peace whereas a truce is soone granted by the naturall man how learned or how well improved soever, and if a divided kingdome will satisfy this sinning sin, there is presently a reconciliation and peace between them, if this sin will content it selfe with those limits and bounds *which either a naturall conscience* (of what is honest and to be done or of what is evill and to be avoided) prescribeth: or with those bounds, *which a more civill education* and happyer improvement of reason hath prescribed, if this sin will neither breake out & waste the peaceable possessions which naturall

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turall conscience would willingly maintaine
 nor make an inroade and spoile the beaut
 ty, and glory of his credit: nor demolish the
 stately structure of his externall, visibler, see
 ming Piety: he is content that the Kingdome
 be sin's. *The unregenerate improved man* is
 ever on the defensive warre, and careth onely
 to keep this sin within the limits, and bound
 which he willingly alloteth it, *New it is not*
so with the regenerate soule, he is ever engaged in
an offensive warre against this sin: and though
 he cannot cast it out of his soule, yet he will
 be sure to cast it out, and keep it out of the
 throne: though he knowes, it will have a foot
 ing in him, yet it shall not keep this footing
 but with danger of loseing it by the conti
 nuall attempts which grace maketh upon it: cu
 it will dwell here with us while we dwell in
 houses of clay, but *it dwelleth in the unregene*
rate as the master in a family, with respect, and lik
rule: but it dwels in the regenerate as an un
welcome guest, who shall receive no favour, go
 nor beare any sway in him: when this sinne
 prevaieth or is likely to foyle him, he cryeth
 out as *Paul, who shall deliver me?* Not as a
 carnall man *what termes of peace?* how
 should I satisfie this or that Lust? A man
 who knoweth this sin as *Paul* knew it, *ta*

ket

The Naturall man's Blindnesse. 119

knoweth thought how he may destroy it: a man that knowes it as an unregenerate man, doth cast about with himselfe how he may patch it up. The one laboureth to cast out that rottennesse, and loathsomnesse which lyeth hid in the Sepulchre: the other contriveth and studyeth rather how to bedeck the sepulchre and paint the outside that it appeare not, nor offend the eye of more refined morality.

In a word all the opposition the unregenerate make, is against the violent excursions of this sin, not against the Being of it. And their aime is to mannage these passions of this indwelling sin, as a Horseman would mannage an unruly colt, which he curbeth and aweth with bit and voice, that he may readily, safely, and with delight use him. The regenerate mans opposition is like that of a man against a devouring Lion which he knoweth cannot be brought to good service, and is harmelesse but onely when he is dead, therefore he knowes the sinfulness, and determines the death of this sin at once.

6th. Difference.

Another difference between the Knowledge of these men is this, *The one knoweth and hateth this sinfull frame of heart, the other sinfull*

A Regenerate man hateth the

frame of
heart, so
doth not an
unregene-
rate man,

other knowes, but neither doth exert any true Go-
perfect hatred of it, nor doth he see, or believe
there is any such cause to hate it. The unregene-
generate man thinketh, that it's connate, it
close, and inseparable manner of Being in Be-
him, may be good excuse for his not hating wh-
it. *Hatred where ever its terminated to that for*
which it cannot utterly destroy, is no better fel-
then a selfe disturbing vanity and weaknesse, us,
is the thought of a naturall man: and inpu-
many cases it proveth true, that he doth dis-
quiet and torment himselfe, who hateth
what he can by no meanes rid himselfe of. *ler*
And on these principles he judgeth it un-
reasonable to professe or entertaine hatred
against this sin: he is perswaded it will ad-
here to him, so long as he liveth, and there-
fore will contentedly permit it to live. The wi-
regenerate man doth perfectly hate it, and to
makes that very reason one incitement to be
more perfect hatred of it, which the unre-
generate would have accounted a good rea-
son to repressse, or abate his hatred. Indeed an-
here is seen the most absolute and irrecon-
cileable hatred, which a created *Being* can as
exert on just grounds, because it doth so
soon defile our persons, and so soon render
us unfit, and unworthy of communion with
God.

God, who is our life; so soon rob us of our
only treasure, make us beggars so soon as
men, therefore we in reason ought to hate
it, and the sanctified soule doth abhorre it.
Because it so closely adheres to us, that
whither so ever we go, it is our trouble-
some attendant, which we cannot shift our
selves of, its company is most unwelcome to
us, yet most unavoidable: and this moves
in our Indignation against it, because it is so
disinseparable from all we undertake and in-
terfuge in for performance of our Duty, and
of service due to our God; because what we
most heartily wish we could, that we most
certainly find we shall not be rid of; because
in our best performances, when we are best
prepared for them, and hope to be employed
without much disturbance from this enemy
to all good, because then we find it cannot
be cast off, it will not be so dispossessed of
its hold, or suppressed in its actings, we do
the more irreconcilably hate it: for, these
and such like considerations heighten the
unregenerate man's hatred of this sin, where-
as the Naturall improved man rather hence
resolves not to trouble himselfe for that he
could not prevent, nor spend his thoughts
on that he cannot remove. He accounts it
scarce

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scarce prudence to be troubled at that he cannot be handsomely eased of; *what cannot be cured must be endured.* Just like a man that will rather expresse a seeming welcome to a troublesome guest, then let him know he is a debtour for that only which could not be with holden from him. But now the frame and disposition of a regenerate soule and his behaviour is quite contrary, he hates the more for this inseparable close adhesion of this sin. This may be evidently seen in *St Paul, Rom. 7. 15.* who hated that which he did, and surely if he hated what he had done, he could not do lesse then hate that which had already, and continually would, put him upon doing the same. When a man reflects on what is done, and justly hateth it, he cannot but hate that person, those abettors and counsellors, which did designedly engage him to it, and will farther prompt, and sollicite him to do the like. If undutifull *Absalom* had lived to see the hatefulnesse of his unnaturall rebellion, and been in any measure recovered to a childlike dutifullnesse and obedience, he would doubtlesse have hated both his former rebellion, his counsellour *Achitophel*, and the abettours of it. So when a man is renewed, & through

Grace

2. *The Naturall man's Blindnesse.* 123

Grace acquainted with, and sensible of, his
forepast rebellions against the Lord, when
he is reduced to the right disposition of a
Son and Dutifull child, he doth entirely
hate his former courses, and especially that
which entangled him, and ingaged him in
them. The soule renewed to holinesse, and
received into the favour of a son, begins to
consider the hatefulnesse of that corrupt
nature which engaged him against the Lord,
and will not be reconciled to it. But an un-
regenerate man will not hate nor dislike it.

7 Another considerable difference between
the knowledge of this sin in a regenerate
soule, and the unregenerate how highly so
ever you can suppose him improved, lyeth
in this, *That the sanctified, Regenerate soul*
bath a strong, entire, and constant love to the
command, by which this sin is discovered and
forbidden, attending on, & flowing from the
knowledge of this sinne: whereas the unregene-
rate man in his best improvements cannot well
relish that Law which forbids the sinne, and dis-
covers the sinfulnesse of it. The one loves that
Law from which this sin takes occasion to be
more sinfull, and to worke more violently,
and his love to the Law growes, as doth his
knowledge of the abominable contrariety
in

7th. Diffe-
rence.

A regenerate man
loves the
law, which
discovers,
forbids, and
condemnes
lust, so doth
not the un-
regenerate.

in this sin to the Law, whereas the other loveth his lust, and dislikes the law which condemnes it, and could heartily wish there were no Law to restrain the power of his sin, or to condemne the sinfulness of it. The one rejoiceth that *Sin* cannot rule without controule, the other wisheth that there might be an uninterrupted exercise of its power in him. The unregenerate, though best improved with naturall and morall helps, do boldly (though secretly) wish there were no Law to forbid the sin, or no justice to punish the sinner; if any of the Learned worldlings would speak out their observations of themselves, which either they do, or might gather from the workings of this sin, we should have them confessing this a truth.

The learned Atheist, reading the first Commandment, seeth that as he should have but only the true God for his God, and that he should onely love, delight, and serve him, not his owne lusts, will sooner be induced to wish there were not, or to flatter himselfe, that there is not a God, and that he is not so obliged to duty towards him. The same might be observed in the rest of the Commands, still the unregenerate mans love is towards his naturall sinfull inclinations, in
dislike

of his dislike of the spirituall, holy and just Law of
which God. But the Regenerate and renewed soule
here is well pleased, and in love with the holy
of his Commandment in opposition to his na-
The naturall lusts and corruptions: Just like as it is
out with a chaste wife and faithfull, so is it with
here a gracious renewed heart: as it is with a
it's treacherous & lewd wife, so is it with an un-
best sanctified and naturall heart. The chaste and
do loyall spouse highly valueth, dearly loves, and
no intirely closeth with that law which binds
ish her to fidelity and constancie in her affecti-
ngs ons to her husband. The Adulterous and
m- unfaithfull disliketh, quarrels with, and se-
her cretly wisheth the law were not yet in be-
ve ing which confines her affections and embrac-
ices to that single person whom she calls hus-
rft band, whilest the regenerate soule loves that
ve law which maketh his choice duty and disli-
nat keth onely the boundlesse, and unreasonable
m, freedome which lust aimeth at: the best im-
to proved naturall man in the meane time hath
fe, an adulterous soule and complaines of the
so strictnesse of that Law which requires that
ne all his strength, and all his soule, and all his
n- might should intirely and solely be termi-
is nated to God, and his will: It is *too severe a*
in *recept to the naturall man* to cast off every
ke rivall

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rivall lust, and cleave to the Lord alone and
 his best improvements by education or learn-
 ing without renewing grace do not alter
 this frame of his heart, but *it is an easy,*
equitable a very excellent Law to the saint
 which bind's the saint to chuse that which
 he would not for ten thousand worlds re-
 fuse. Me thinks I see this in *Paul* (so evi-
 dently that I need no other instance,) who
 did heartily and sweetly close with that per-
 fect holy Law which he feigne would have
 perfectly obeyed though he could not, He
 accounteth it good in the, *Rom. 7. 12. 13.*
 assenteth to the beauty and comelinesse of
 it *vers. 16.* what the Law commendeth he
 approveth, what the Law commandeth he
 would performe, not as a taske and unplea-
 sant worke, but as that in which he delight-
 eth: For that which the Law comman-
 deth, is that which he would do and what it
 forbid's is that he would not doe, and so he
 delighteth *vers. 22. quid sciam* (saith *Paul*)
vbi Hoc desiderio manifestè se ab incontinenti-
tibus Philosophorum discervit (saith *Pareus* in
loc.) is there in a carnall, in an unregenerate
 man such a complacency in the Law of God
 Oh! nothing lesse, there is an unsuitablenesse
 in the heart of every carnall man, and

he judgeth the waies, and the lawes of God unæquall, too strict and he cannot, nor will he close with them. A traitour may know what is treason and by what law, enacted such a session of Parliament in such a King's reigne, and wish there never had been any such made, A loyall and obedient subject may know this too and love the law approve the Justice and wisdom of his Sovereigne. Who now see's not the palpable difference between these two men in their knowledg of the same thing? just so it is in this case: But in the last place.

8. These two sorts of men have a know-8. Differ.
ledge of this same sin very much differing *There is a*
difference in
the certainty, assurance, evidence, and firme-
the certainty
evidene
of
the assurance of
their know-
ledge.
nesse of their assent to the conclusion of that de-
monstration in which it is proved a sin. The
unregenerate man looks on it as a *Problematicall* Question which may be disputed and brought into the Schooles in an affirmative or negative state of the question, so did that conventicle gathered together at Trent in the yeare 1545 in the 5th Session on the 17 of June 1546. *Leave it to every mans liberty to think or teach what liked him touching this* Provided he thought and maintained, that it was, and that it was propagated, and what were the

the effects of it. But an experienced Christian is more firmly and immoveably settled in his knowledge, and apprehension of it, he will never be beaten out of this. *That it is an evill allwaies present, impeding what is good and impelling and putting us upon what is evill, that it is a law of our member warring against the law of the mind; and though all the world withall its learning and skill, should conspire, and club wits, and reason to overthrow this truth; yet they should never perswade him to a beliefe, that possibly there may be no such thing as evill Concupiscence, or Originall sin.* His experience is *instar mille testium*, and he would repel all their arguments with this answer, that he sees the plots and contrivances, that he feeleth the power, and strength of this sinning sin withholding him, and drawing him back from that good, which he desires he may, which he knowes he ought to doe. The world may as soone perswade him that fire is not hot, which hath burnt his fingers, as perswade him that lust within is not a fire of Hell which inflames him, and sets him on fire with rageing passions, or wanton desires. Let this old man appeare under what vizard he will, for the deceiving purblind

Chind nature, let him plead his originall, ex
secunditione materiae and appeale to *Pelagian*,
 on or *Semipelagian* or *Socinian* *Heralds* to assert
 this pedigree; yet he cannot so escape a re-
degenerate savingly enlightned soul; who seeth
up and knoweth that it is of the Divell, and our
men own abuse of free will. Though this old
 and man walke up, and downe among us, and ex-
 ntinguate it selfe in the larger walkes of a *Scep-*
andick, and seeme onely to enquire rationally
 the touching the *Being*, and *Providence of a Dei-*
thay, and in this garbe passe for a more pene-
 eviltrating inquisitive head, and judgment with
 ience an *unsanctified Scholar*; yet the regenerate soul
 repel *now's* (and is so perswaded that he will ne-
 that ever be brought to think the contrary) that
 that this is a branch of *Atheisme*, sprouting out of
 f this bitter root. I think I need not hesitate
 wing in pronouncing it. An unregenerate man
 fire improved to the highest pitch that externall,
 doe morall advantages can raise him to, never
 that did or ever will be able to come to such a
 gers, degree of certainty in his Knowledge of this,
 not as the experienced soule which observerh
 few the stirrings, and motions of this sin in him-
 ton selfe doth come to; I am sure there is a
 nd great difference between the certainty to
 pur which the one attaines by speculative prin-
 ciples

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ciples and discourses, and the certainty which the other attaines by experience you may possibly perswade a man to take Poyson who onely knowes the nature of it from his book and speculation and perhaps you may prevaile with him to hope, and believe it is not deadly, because his knowledge is not confirmed by experience; but do you think it possible? to perswade that man into an opinion that it may not, or into hope that it is not, or into an adventurous tryall whether that be deadly poyson which had undoubtedly destroyed him long before if the admirable skill of some eminent Physician had not cured him and prevented the working of the Poyson? so it is, in one word The regenerate soule knowes he had dyed of this deadly poyson, if the compassion of an infinitely mercifull, and the skill of an infinitely wise Physician, had not healed him: he knowes he was sick unto death, and he is as certaine of it, as experience can make him, and will not doubt it though all the world deny it, here he fixeth immovedly,

Know that in me dwels nothing good, Rom.
7. 18.

Find evill present when I would do good 21

See an other law leading mee captive, 23.

The

Se:
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on of
n in
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he is
him
world
m
21
23
The

The Naturall mans Blindnesse. 131

The unregenerate finds it not experimen-
tally in himselfe for he is blind and seeth not,
he is dead and feeleth not, the workings of
this sin; and therefore is not so immoveable
in his knowledg as the regenerate soule: nor
so constant in his beliefe of it's indwelling
and overspreading the whole man.



K 2



THE UNIVERSITY OF CHICAGO

1. The first group of people who are interested in the study of the history of the world are the historians. They are people who study the past and try to understand what happened and why it happened. They use a variety of sources, including books, documents, and artifacts, to reconstruct the past. They also try to understand the people who lived in the past and how they thought and felt. Historians are interested in the lives of people from all times and places, and they try to understand the world as it was and how it has changed over time.

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S E R M O N III.

Rom. 7. v. 7. latter part.

*For I had not knowne Lust, except the Law
had said, Thou shalt not Cover.*



*HE Inabilitie of Nature ;
best improved by learning and
education, or what other means
you will suppose ; (short of
Grace and the renoyation
of the heart by the spirit of
God,) to make a right discovery of the sinfull-
nesse of our nature, that indwelling sin, (which
here the Apostle calls, Lust;) being observed as
one of the Doctrines the Apostle layes down in
this verse, and being confirmed, and prosecuted
so farre, that nothing farther remaines of what
was proposed, but an application and close of the
whole: I now proceed to that, and so first*

*If the best improved naturall man be not able
to discover the sinfulnessse of his nature, we
may hence learne, and informe our selves.*

Use. I.
Informa-
tion,

134 The Natural Man's Blindnesse.

Sin of very dangerous consequence to all but specially to Scholars on account that it blinds their understanding.

1. That there is in sin that which is of a very dangerous tendency, to all, but especially to Scholars. It is not to be sported with we never dally with this serpent, but stinging's and empoysen's us: we never come into the hands of these Philistines, but they put out our eyes; *If we had our eyes before, we lose them after, our closing with a temptation to sin:* This is the cause why we are not able (so long as we are carnall) to see our sinfulness, because we are sinfull as there need no other reason be given, why we are not acquainted with the pollutions of our garments; but this, because we are blind: so neither needs there any other reason be demanded why a sinner is not acquainted with his sinfulness; after you have once said and proved that he is a sinner: For sin is a violence offered to the soule, *Prov. 8. ult. vers.* It is a violence by which the soule is wounded, and maimed, as it were with the stroke of a sword, or other instrument of cruelty as I observe **חמם** signifys, now the soule is a tender thing like the eye: it beares not a wound, without losse of its sight and being once wounded by sin it cannot any more rightly discover sin: or if you read that **חמם** his life still it speaks that danger danger

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The Naturall man's Blindnesse. 135

danger which is in sin on the account of its disabling the sinner from seeing it, *that wound that reacheth the life that reacheth the heart kills dead, and bereives the man of the sense of his condition:* he knowes not, nor can he, that he is dead, so it was with the first sinners among the creatures, Angels sinned and lost that perfect knowledge in which they were created, and had not known their sinfull state if an immediate, and winged vengeance had not overtaken them if the weight of those fetters the dismall noise of those chaines in which they are reserved to the judgment of the great day had not awakned them, they had surely continued unacquainted with that sinfulness, which, their just punishment convinced them of: though it may perhaps admit a doubt, whether the fallen Angels may not have an adequate, speculative knowledge of their sinfull natures: yet it is beyond a doubt, they have not a Practicall, and right knowledg of it, whilest they adde to the number of their sins and treasure up wrath to the day of wrath.

** Not contemnenda*

** It is Quæstio de Dæmonum*

cognitione post peccatum proponi solet, nempe, an penitus post peccatum excæcati sunt & omni cum Dei & Christi, aq̃ui & inquit, tum aliarum rerum cognitione destituti an vero adhuc aliquam harum omnium teneant Cognitionem Hieron: Zanch: de oper: Dei l. 4. c. 7. part. 1.

no contemptible question which is usually pro-
 pounded concerning the knowledg of Devill
 since they sinned viz: whether they are not
 quite blinded as to have no knowledg of God
 and Christ, of equity and iniquity, or whether
 they yet retaine some knowledg of all these
 though they know much, so much as con-
 victions of the being, and justice of a Deity
 extort from them a beliefe of both, and
 strike them with terrour of the latter: yet
 it's undoubtly true, *They are since they sinned*
and for their sin so judicially blinded that they
have not all that knowledg which they had be-
fore their sinne. The just judg of all the
 world through his infinite wisdom hath
 made darknesse, and the blacknesse of darknesse,
 chaires to fetter them, who would not walke
 at liberty in the knowledg and obedience
 of the *Father of lights*: who so will please him-
 selfe in the farther discussion of this, may
 consult the learned Author cited; The com-
 mentators on **Thom: & Lomb:* this the ill con-
 sequence of Sinne in these. It was no lesse on
 Adam and his sinfull off-spring, if we will
 perpend, and view the sad change which was
 introduced immediately upon his sinning:
 how soon did this spirituall Apoplexy seise
 on his understanding? how soone did he
 fall

Demonet
ita post &
propter pec-
catum ex-
cacati sunt
ut neque
eam omnem
eamve verū
omnium re-
zineant sa-
pientiam
quam &
quaruman-
ze pecca-
rum habue-
runt.

**Thom: pri.*
m: primæ
¶ 64.
Lombard
Seni. l. 2.
¶ 7. c. 14

pro fall into a deep sleep, out of which none but
will the voice of the son of God can awaken him!

not Scholars (for you should most consider
God this, you are most concerned in it) I presse
ther you especially with this consideration to
ese, take heed of sin; other considerations of e-
on-quall concernment to others, as well as to
city you, and of highest concernment to both, as
and Certaine ruine of their immortall soules.
yet Enkindling the fury and displeasure of the
ned Almighty.

hey Heaping up wrath against the day of
be- wrath.

he Deare rate you, and all who heare of
th Christ sin at &c.

se, I passe over, my discourse leads me di-
ke rectly to consider this peculiar malignity
ce which is in sin. For having proved that the
n- best Improved naturall parts cannot make
ay a discovery of Lust, and having given some
n- answer to the Enquiry why, or whence it is
n- that he is so ignorant of it? and seeing it is
n- because it hath so overspread him,
ll Nothing could be more genuine and pro-
as per to the precedent discourse, then to
g: mind you, that sin is extreameley dangerous
e to such whose excellency is to know more
e then others. Nothing should bee a more
ll rousing

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rousing and awakening consideration to
 such an Audience then this, would you be
 content to spend your time, to wast your
 strength, to lay out your moneyes, to dis-
 appoint the hopes of the Church, to sadden
 the hearts of your friends, to breake the
 hearts and shorten the life of Parents, to
 gratifie the Divell, dishonour God, and
 lose your own soule for ever? Scholars
 would you be thus contented? I am
 perswaded better of you, and therefore
 hope to prevaile on some of you, to cast off
 sin, and to make hast so to do, because it is
 an evill which directly leads to a disappoint-
 ment of you in your professed aimes, in your
 principall end, and in your peculiar excel-
 lency; you are Scholars, and you professed-
 ly aime at knowledge, therefore you came
 hither; you professe to aime at the best
 knowledge too, therefore you spend your
 time in comparing the severall pretences
 which are made, that you may find out
 which are *Ἀντιδιότις ἡ ὑδραὶς γράσας*, (as
 the Apostle calls all knowledge, which is
 not an effect of Gospell light, and usefull to
 Gospell ends) and that on this discovery
 you may make the wisest choice, that you
 may avoid those which are *καρποὶ κενοί*, and
 employ

1 Tim. 6.
 20.

The Naturall man's Blindnesse. 139

employ your thoughts on the more excellent way, viz. on the excellency of the knowledge of Christ Jesus our Lord. Now it is sin alone which will disappoint, it is sin alone that will befoole you, for this onely at first did, this onely now doth, obscure the mind, infatuate the judgment, and delude poor mistaken mortalls to the embraces of an empty shadow of knowledge. Believe it Sirs, for at last it will appeare, that the largest extended knowledge of a sinner under the power of sin (however he may boast of it, as the fruit of a long and diligent search) is but the longer shadow of one, who lives in a vicinity to the Sphere, in which the Sun of righteoufnesse shines gloriously, and enlightens others, whilest no more light shines on him, then serves to cast the shadow, and this, because his espoused sins keep him at a distance from the true light. The farther we are from the Sun, the greater shadow we cast, but the lesser we see, so the more we are distant from God shining on us in the face of Christ, The greater shadow of knowledge we may seem to cast, but really we see so much the lesse; our knowledge is still but a shadow, darke, and vaine, onely fitted to seduce,

Phil. 3. 8.

seduce, and make us lose our waies, like in v
darke and misty day to a traveller; one
fitted to encrease our sorrow and vexation
like an empty cisterne to a thirsty traveller
in a tedious drought and heat. If you wo
be Scholars indeed, and know much, and i the
you'l know with best knowledge too, you thi
must not be sinners, i.e. not live to this sin. In wh
you'l be thriving merchants in these intel- led
lectuall treasures, you must take heed you tri

1. Craze not your vessell, and make it ma
unfit for so long a voyage, as you are to on
make.

2 Clogge it not, and make it saile slow; wi
your greatest speed will be too little. vi

3. Straighen it not, and make it capa- of
ble of holding little, when you come to lade tha
it, so you must take heed of sin. It crazeth,
and weakens, it clogges and retards, it strai- ta
teneth and contracts the understanding. con
This dangerous malignity of sin should, and bu
I hope it will provoke you to abhorre it; re
you shall see farthest in a cleare and faire no
day. Let your daies be cleare from the sin
black clouds of sin, and you shall see what th
others cannot ye

2 If the best improved naturall parts can- m
not discover the sinfulness of that nature be
in

like in which Lust dwelleth: Then see the certaine
 one inevitable misery of the naturall man,
 tion how well soever he may be accomplished with inevitable
 ellen externall and common endowments. If you
 you would suppose him to know as much as all
 nd the Philosophers did, and if you adde to
 you this all the knowledge of these carnall men,
 . If who have now, or ever had a forme of know-
 tel-ledge in the Law; and suppose all this cen-
 you string in the breast of one man; yet this
 e it man (without a spirituall saving illuminati-
 e to on from the holy Ghost) would remaine in-
 evitably miserable (because unacquainted
 ow; with his sinfull state) a dying man, as much
 without hope of recovery, as he is without sense
 pa- of his disease. And this misery appears in
 ade that such a one

I. *Is now obnoxious to wrath, and lyable* I.
 to the just sentence of God, but knowes not, or
 considers it not. He is guilty before God,
 but believes it not: he is in danger of Hell,
 ready to drop into the lake of fire, and sees
 not his danger: he considers not that a weak,
 single thread of life already scorcht, and
 that hath felt the fire, is the surest hold he
 yet hath to keep him out of unspeakable
 misery. Nay he never will believe this, for
 he cannot discover his sin, which hath
 brought

2. Inform.

The natu-

rall man's

inevitable

ruine and

misery, be-

cause he

cannot know

his danger

and disease.

brought him into this condition: and if *mercy* (preventing mercy) do not give him sight of it here, (timely) for his escape, *Naturall and Improved parts* cannot before it be too late to hope for an escape. If you know a traitour guilty of a piece of treason against a King, who can convict him, who will arrest, arraigne, and condemne him, and then execute the sentence; and yet the man all this while secure and carelesse, neither able to discover his danger by himselfe nor willing to see, and believe it discovered by another: would you not conclude him a lost man, without recovery? There's both the vilenesse, and uncleannesse of treason, and the guilt and obnoxiousnesse of it unto punishment, radicated in our natures, and we are to answer it to a King, who knows the heart, and can convince us; who rules the world, and will judge us; who proceeds with justice, and must condemne us; who governs the world in truth, and doth execute his sentence: for his Government is no scare-crow, but a reall one; no scenicall Pageantry, but a solid constituted regiment, in which all his judgments are truly and really executed. And how then can such escape the condemnation of this judge, or the execution of this

this sentence? Farther yet

2. This Naturall man in his best Improved abilities is inevitably miserable it left ^{2. Naturall man ignorant of his sin, adds sin to sin, runs farther into debt, and ruins himself.} to himselfe, because this undiscerned sinfull nature is still proceeding to farther wickednesse, is ever adding sin to sin, and the man is not sensible of it: like a man that blowes the fire, which burnes the house over his head in stead of quenching it, enrageth it: Nor is it a small degree of unhappinesse at this present, But the time will come, when it will be found in truth the saddest unhappinesse of the grossest selfe murderer; if you should see a poor distracted man stabbing himselfe, or cutting himselfe with swords, and laying at such as offer their skill and paines to cure him: what would you suppose were like to be the end of this man? would you not give him over for a lost man? what hope could you have that he might be preserved? And this is directly the case of the best Improved naturall man, who not seeing his sinfull state, nor knowing his sinfull inclinations, doth securely rest in the one, and uncestantly follow the other. Needs must he dye, who flies in the face of his Physitian: and best improved naturall men never yet acted more soberly and orderly to their own safety;

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ty, they know not the misery of their state yet are adding to it, and this in a word

3. *Improved parts miserable, because they sin more persuasively and soberly.* *With more pertinaciousnesse then other men, with more resolved, fixed, and sober mannesse, such do cum ratione insanire.* Poor men! they take themselves (and seem to others) to be the men, whose state should deserve admiration, not need pittie, who should rather be our Patternes for our imitation, then objects of our compassion; and thence it is they are fortified against those convincing Demonstrations, which conquer others, but scarce shake them. He is inevitably lost, whose Improvements do render him more obstinate in his opposition to his own safety, this is the case of a Naturall man in his highest Improved naturalls without grace. The more these un sanctified accomplishments are increased in him, the more firmly he bottomes himselfe upon them, and stands out against renewing grace. *It is a worke for omnipotence to convert any, but it is a worke both of omnipotence and infinite wisdom to convert an Improved man, or a Scholar.* Grace seemes to conquer an Ignorant sinner only by Power, a Powerfull light shines on the understanding, and he receives the light, a powerfull heat falls

on the hard heart, and melts it, a Powerfull hand then frames the heart to a right mould, without any long, rationall, or subtile dispute against the worke: but a learned sinner, an improved naturall man, seems to put grace to an exerting, as well its wisdom, as it's power for subduing him. He is ready to oppose, and dispute every beame of light, to harden himselfe against every softning consideration, in all which through this Ignorance he is wise and crafty to undoe himselfe, his carnall wisdom so disposing his opposition, that his pertinacy seems to him a well ordered and rationall constancy to his principles.

3. If the best improved naturall man *Inform. 3.* cannot discover his sinfull state, as hath *Highest improved* been already proved, *Then it cannot be, that parts cannot* he should dispose himselfe to desire, seek, or dispose *themselves* prize Christ and that grace which is dispensed *to seek and* in the Gospell. He can never strongly desire, *prize* who doth not apprehend he needs the good *Christ.* he desireth. *Desire seemeth the first-borne of the needy and apprehensive soule.* When a mortally sick man is fast asleep, though he need a Physitian, yet he desireth him not, because he is not apprehensive of his need. The poor man who knowes his debts, and

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what

146 *The Naturall man's Blindnesse:*

what he needs to pay them hath stronger
 desires of a surety sufficient to prevent
 Imprisonment, and these desires are pro-
 portioned to his apprehended need. Now
 so it is, that *our sinfulness is the reall ground*
of our need of Christ, and grace; our knowledge
of this sinfulness is the immediate ground
of our desire: we therefore need him, because
 we are sinfull, we therefore desire him, be-
 cause we know we are sinfull. Now when
 we cannot come to a due and right know-
 ledge of our sinfulness, it is not possible we
 should come to a right or due desire of
 Christ, who is pretious onely to the soule
 that needs, and is sensible he needeth grace.
 Whence it is that the spirit of God in draw-
 ing the sinner to close with Christ, doth
 still manifest and exert his power in illumi-
 nating and convincing the soule. *All true*
desires of Grace are wrought in the soule by the
spirit of God, shewing, and clearing it up to
that we need grace. If the best Improve-
 naturall man cannot see how sinfull he is,
 cannot see how much he needeth a Jesus
 and he never desired him entirely and
 enough, who knew not this. *Naaman* had
 never desired to make a tryall what the Pro-
 phet could do for his recovery, if he had
 been

been apprehensive of his urgent necessity to be healed of his leprosy. That man who knows not that his nature is disposed and stands bent to depart from God, and to leave the way of holinesse, cannot prepare himselfe to seek after that Grace which may powerfully change this sinfull nature. There is both a *morall* and *naturall impossibility* in it: a *morall impossibility* on this account, that he believes there is no need of such a change. Now it is Morally impossible that a man should apprehend his condition, such, as needs no change, and yet dispose himselfe to the change of it. Indeed a man may have wavering, unconstant, and imperfect apprehensions that his state is indifferently good, and there is no absolute necessity of a change; yet that it might be better if it were changed. And such a man may at once seeme content and perswaded that he needs not change, and yet attempt it: but where a full, constant, and fixed apprehension in the mind, that there is no need at all to change, and that (it is doubted by him) the change will not better him, it is morally impossible he should dispose himselfe to change it: which is the case of a well improved carnall man, whose apprehensions

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ons of his selfe sufficiency and present perfect condition are fixed and constant: and though he desires an addition of more degrees of naturall excellencies, yet he is unwilling to that change, which now would alter the very nature of them, and make his carnall wisdom, spirituall; his common rationall perfections, especiall, saving conversion, his earthly, worldly mind, Heavenly, and suited to the Gospell. *There is also a Naturall cannot, or Impossibility in this thing.* A highly improved naturall man remaine naturall still, and standeth entirely bent toward this his naturall estate, much delighted in it, and satisfied with it: and *it is naturally impossible that nature should desire the change which will destroy it:* and since sin hath so incorporated it selfe into our nature that it is in a sense become naturall to us and we cannot savingly receive grace but with the destruction of naturalized sin, it will be a truth that it is naturally impossible, that a naturall man, however well improved, should dispose himselfe to a desire of heart-changing and renewing grace. Though the carnall mind know not its need of Grace to desire it, yet it knows there is contrariety in, grace to sin, to destroy it and

and therefore he opposeth it; as a man in a
phrensy, through the violence of a fever
doth not know his need of suitable applica-
tions to desire them, yet may know the
smart, trouble, and bitternesse of the appli-
cations to rage against them, and thrust
them from him; or as we observe it in chil-
dren more frequently, the knowledge of
that sensible unpleasantnesse which is in
physick maketh them strongly dislike it, so
the naturall man knowes by report so much of
the nature and working of grace, so much of ap-
parent unpleasantnesse to the flesh, as to reject
it, but he knowes not so much of his own need,
as to desire it. Nor can the Naturall man
raise himselfe to an esteeme of Christ and
Grace through him; which appears most
evidently from the consideration of his utter
inability to discover his need of Christ and
grace. *Need enhaunceth the price of every good
and apprehended need, raiseth our value of it.*
These two, *sense of want*, and *apprehension of
worth* go hand in hand, equally increasing
in us; and when the former abateth, the
latter cannot but sink also. How doth the
hungry *Esau* prize a meane dinner, when
his sense is so prevalent, that it suggests a
necessity of a present, speedy supply, or an
inevitable

inevitable certainty of death, sense of his want raiseth a contemptible dish of Pottage to a value equall to his Birth-right. *Prophane Esau!* How meanly wouldst thou have thought of such a charity (in the midst of thy venison feast) at another time if thou mightest have had it of gift then thou wouldst not have accounted it worth thine acceptance: now in want upon sale thou thinkest it worth thy choicest excellencies: surely as each suppe abated somewhat of his hunger, and the sense of his need, so it abated his esteeme and value of the purchase, and the last of his dish was least of value to him. It is much so in all present outward good we stand in need of, our use of them abates our need, and this sinks the price of them. Now though the more we have of Christ and grace, the more we prize them, and reasonably may, justly ought to improve our value of them. In which respect there is a difference between our value of *externall, common good*, which decreaseth ordinarily as our use of them is free, continued, and full, and *these spirituall and heavenly goods*, whose value Improves upon their use, and is raised as we are acquainted with them. The more free, continued, and full

our

our enjoyment of Christ is, and the Improvement of grace is, the more we shall prize them: but though here be a difference in the issue, or event of Enjoyment, yet there is a very great likenesse and agreement between them in the motive and enducement to value and esteeme them. Though the event of a full meale, and the event of a full communication of grace be so different, that the hungry one filled loaths the sweetnesse of a honey combe, refuseth and sleights it, whilest the gracious soule so filled desires more, and Pray's to be continued in this, or taken into fuller banqueting roomes, and highly prizeth such farther spirituall feastings: yet both were induced by the same generall and common argument at first to value, and prize these different Goods. An apprehension of our need, and a sense of the suitablenesse in these to our need, raiseth our esteeme of them. So that if best improved parts cannot see sin, nor can they see their need of grace, nor the high value and price of Grace.

4. If the naturall man with best Improvement and advantages, short of saving renewing grace, cannot discover that mystery of iniquity which dwells in his nature, *Then*

Inform. 4.

highest improved parts cannot purify, and make

themselves certainly it is not a thing possible for him by
really holy. all his naturall improved parts to purify and
 cleanse himsele, to mak himsele holy in the
 esteeme, and judgment of the heart-searching
 God; when he hath done what he can (and it
 may be done very much in our account)
 yet still his worke is short of effecting any
 true reall holynesse; sanctification and reno-
 vation of sinfull nature is the worke onely
 of one who is acquainted aright with his
 own heart which is to be cleansed and the
 word of God by which it is to be cleansed;
 and it is his worke not originally, and prin-
 cipally, as an efficient, first producing cause
 of it, for this is the spirit of God, powerfully
 changing the heart, & continually promoting
 & carrying on the change to perfection; yet
 it's the work also of the quickned, renewed
 soule, which having received principles of
 life and a power to act spiritually doth co-
 worke with the spirit to the perfecting of
 that holinesse which is begun: in the first
 mighty change of the heart, God gives a
 power, and actuates it to the finishing of
 this glorious worke. *Through grace we are*
what we are; what we are of Saints, all that
 beeing which we have as new creatures is
 the product of a cause infinitely greater
 then.

then the highest, and best improved nature. Improved parts may indeed, lop off some luxuriant boughes, and cut off the outermost branches which would prove hurtfull to himselfe, improved parts may bind up the more stragling branches, that they should not impede, and offend others and yet the tree will be still corrupt and bring forth no better fruit then what is the fruit of *Sodom* and *clusters of Gomorrah*, it is not the neat trimming of the thorne that will make it a figgetree, the root and stock must be changed, or it abides the same, and brings forth fruit like it selfe: uselesse and corrupt vessels must have an other kind of cleansing then an outside washing, or wipeing them. If you did see a man painting a Sepulchre, and so doing should tell you he hoped to make it cleane, and fit for another tenant then rottennesse, and dead mens bones, would you not soone tell him that if he drew all the goodly colours that art could furnish him with, yet he would never be able to do this since he either knowes not, or else doth not consider that there is unseen rottennesse within, which must he cast out: He that knowes not how sinfull the frame of his heart is, will not make it his businesse to purifie

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rise his heart, *And an unclean heart never yet was accounted by a righteous judge consistent with holinesse much lesse can it be a principle of holinesse:* Now then to it is that after all the paines a naturall well improved man hath taken in purfuance of his seeming holynesse, there remaines in him an uncleane heart which is the spring of all his actions, and how can they be clean or holy then? the method which Christ prescribes *Mat. 11. 33.* is this to begin with that which is hidden from the naturall man, to make a bad heart good, and then a bad life will be good. Untill this be done there will be no true reall holynesse, *All the glorious appearances, and outsidcs without a renewed heart are in account of God nothing better then glittering sins,* so farre then, as the naturall improved man is from holynesse of heart so farre is he from truth of holinesse, and so farre as he is from knowing his sinfull heart, so farre is he from purifying it, for cleansing of the heart is that work which requireth a knowing of the heart in order to the cleansing it. *There is never more sanctity of heart, then there is knowledg of the heart, though there is many times more knowledg, then there is sanctity:* Now if it be, (as hath been proved,) a worke greater

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ter then a naturall improved man can do to know, it is certainly a greater worke to purify the heart then his best parts can either begin or ever finish, this wound must be thoroughly searched ere it will be soundly cured, *Naturall men* do but skin it over, when they have applyed all the healing playsters they can. I beseech you, Scholars (you are most in danger to be deceived with this seeming holynesse) consider this, your ripe parts, your advantages of learning, and education are not of themselves sufficient to make you holy: but they may be dangerously managed by a deceitfull heart, and a malicious Devill to cheat you and make you rely on a broken reed which will assuredly pierce you through instead of supporting you: I am perswaded friends, who ever you are that either heare, or read the prooffe and confirmation of the Doctrine, you believe it is a truth, and I doubt not, you do see how closely *these two are knit together, ignorance of our sinfullnesse and inability to cleanse our selves, as ignorance of the disease and inability to cure it:* I therefore desire you but to consider it, with this seasonable admonition, that if thou who viewest these lines art a man of parts, and education by which a blamelesse morality hath

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hath been thy more constant course (if thou art such a one consider) thou art in very great danger of concluding this to be reall holynesse, and sufficient to the end thou intendest, and thy danger is the greater seeing thy parts and education make thy life come neerer and seeme liker to reall holynesse: and it is hee cheates most unavoidably who doth counterfeit most exactly: the greater thy parts are, the better thy education is, if still thou remaine carnall, the more artificially thou mayest play the hypocrite, and the more certainly deceive thy selfe, and assuredly thou dost so, if thou wilt be thine own Physitian, and heale a spirituall disease with a course of Physick so disproportioned to it, this disease hath seised the heart, it affecteth the most inward, and vitall parts primarily, and it doth thence affect the outward parts the tongue indeed is affected, as appeares by the oaths, curses, railings of some, by the lascivious, wanton, and unfavoury discourse of others, the impertinent, vaine and unprofitable words which we daily heare, so are all members of the body affected with this disease, which the Apostle calls by the name of *yeelding them weapons of unrighteousnesse and servants unto sin*, yet the roote, and spring of it,

is

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is in the most secret and inward of the man which must be cured, or else we lose our labour as he certainly doth whose sicknesse is seated in the vitall and inward parts, but he useth onely externall and outward application of medicines for his cure.

Use. 2.

A second use, of the Doctrine of naturall men's ignorance of their sinfull nature and their utter inability of discovering it by the best improvement of parts, without renewing grace, *shall be a caution and warning to all but especially to Scholars that they take heed.*

For Caution.

1. *Lest they attempt, and set upon the discovery of this sin by meere Naturall improvements, and lest they conclude they have made a discovery of it by such: beware of the attempt as you would beware of that which is certainly unfeiseable in the course that is taken, as you would beware of venturing on an impossibility; losse of labour (which I foretell you will be the end of your attempt) me thinks should warne you of this, take heed of concluding you have discovered it as you would take heed of being mistaken in a matter of weight and moment: If you rest upon it, and determine that you have discovered this when indeed you have not what an errour will you runne your soules into?*

I

Caut. 1.

Attempt

ing to dis-

cover or

concluding

you have dis-

covered it

by meere

naturall

light.

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into? How dangerously will you deceive
your selves? How inevitably do you un-
doe your selves? If thou who readest these
lines should'st as cleerely see it proved to
thee that thou couldst not discover a false
title from a true one, as it hath been proved
thou can'st not discover a desperately de-
ceitfull heart, a very sinfull nature, would'st
thou venture on a great purchase? and lay
out all thy wealth on it? and runne the
hazard of being deceived? would'st thou ex-
amine the title by no better helpes then thy
owne naturall wit and sagacity? would'st
thou do so? I know thou would'st not.
*And yet wilt thou run this hazard? and ven-
ture all the happynesse thou expectest? and art
capable of thus? dost thou dare to lay the stresse
of thy eternall welfare on such a foundation as
is sure in nothing but to deceive thee! Oh*
that all would, and I beseech you Scholars
(whose parts I highly prize and value whose
danger in this I partly know) that you will
consider a while. *Can you goe to Heaven
with uncleane hearts? with sinfull natures?
can any thing that is uncleane? or that defileth
enter there? shall any who worketh iniquity
dwell in the holy hill? And how can such un-
cleane things as the naturall heart enter? How*
shalt

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shall that which defileth the whole life? that
Polluteth every action? whose worke is nothing
else but to increase abomination? how shall this
dwell in his presence who hateth sin with an in-
finite hatred who knowes, and will judg, in ano-
ther kind of manner then now men judge them-
selves? I confesse if God never would rip
up the breasts of men, if he would never
anatomize them, nor turne their inside out-
ward, if he would never search the heart,
and try the reines, then might I have spa-
red this Admonition, for it were then no
great matter whether men did enquire into
themselves, or upon enquiry whether they
discovered any thing, or not: But since
God hath purposed to try, and discover the
very secrets of the heart, since his judgment
will be according to truth, (be our judgment
of our selves what it will) it is of highest
concernment to us, that we proceed in judg-
ing our selves (so neere as we can) by the
same rule, and make the same discovery,
which God will make when he judgeth. And
this he never will, or can do who makes no
farther enquiry then his best improved parts
can discover. In a word thou who makest
this enquiry, and reitest satisfied in it, wilt
find thy selfe as farre mista ken, as that ma-
lefactor,

lefactor, who in the prison makes a sleight
 businesse of his felony, and examines it with
 a voluntary hiding of that which his judge
 knowes and which is undoubtedly enough
 to hang him, and upon this pronounceth him
 selfe guiltlesse. Tremble at the thoughts
 of that soules amazement which here de-
 ceives it selfe with such insufficient search,
 which relyeth on this deceit, and finds the
 greatnesse of it at last, when God discovers
 it to him, that he is not fit for an undefiled
 inheritance who hath so defiled a heart, and
 uncleane nature: be not deceived thou must
 be cleansed or eternally perish, if thou wilt
 be cleansed thou must know thy unclean-
 nesse, and vilenesse, in other manner then
 yet any naturall, (though imptoved) man
 ever knew upon enquirie into it by his best
 naturall abilities, and therefore as thou re-
 derest the issue of thy soule, which will be
 of eternall and infinite moment to thee, be-
 ware of this light which cannot discover
 beware of resting in this partiall and false
 knowledg which thou mayest possibly get
 by more refined naturals. Take heed thy
 knowledg be no more then of the unreason-
 nablenesse of thy sinfull frame, and moti-
 ons: endeavour to get a knowledg of the
 spirituall

ight spirituall wickednesse of them, and of that
with contrariety that a naturall heart hath in it
udge a spirituall law: *Hell is full of the know-
oughd of sin's unreasonablenesse, and the way to
himself may be full of this knowledge too, and I
ghts could not thou shouldst rest in that knowledge
de which is not the direct and certaine way to es-
scape hell, take heed of resting in that know-
the dge of this sin to which the improvement
vers of naturall parts may carry thee, in the ge-
file derall, whilest thou do'st not in particular
and see how it intermixeth with every duty, so
must that thou needest grace to pardon and ac-
wilept it, and a mediatur to procure both:
ean is a dangerous mistake which the naturall
ther man runnes himselfe into when he seeth not
man the iniquity which is in his duties when he
besteech not how sinfull he is in all his religious
ten services: it is a mistake, that exposeth him
l beo proud thoughts of himselfe, and of his duties,
be that excites him to rest in himselfe, that cau-
ver sesh him to keep at greater distance from Christ,
false to undervalue pardoning mercy, and free grace,
geto increase his sins (for resting on duty re-
thy pound's much to the encrease of sin,) to ren-
as forder him hatefull in the account of God, who is
otie a professed enemy to every proud person: Now
th such are the fruits of this knowledg we*

warne you of, take heed of it.

2. *The we have very good reason to beware be*
 Caution. *much we give to the judgment & opinions of lea*
ned & improved men in this point which new
any of them whilst naturall couldfully discov
and in which they have ever been prone to ad
vance nature, and debase grace, in which the
have generally set the crowne on Nature
head which they admired, in the mean
while robbing grace which they knew no
 Against re- *Me thinks I need not say much to advi*
 lying on the *you in this, would any of you rely much o*
 opin on of *the judgment of a boasting ignoramus*
 men in their *when thou art sick thou advisest (not wit*
 assertions *one that never did, or ever will be able*
 contrary to *find out that disease but) with one who*
 the experi *known, either to have already discovered i*
 ence of *or that is known to have skill so as to d*
 Saint, and *it, if any can. When thou travellest, and*
 witnesse of *needest a guide, thou wilt not take him, tho*
 Scripture. *art sure will mislead thee, but cannot direc*
thee; it is no whit lesse folly to rest on th
opinion of those learned men who speake o
this without an experienced observatio
of this sin in their hearts, it is of much mo
ment in this point that we have somewha
of assurance, that the man is a Saint and re
newed in the Spirit of his mind whose judg

ment

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ment we take concerning this; it is I hope
 to fully proved that *great measures of unsancti-*
fied learning and grosse ignorance of this sinne
may be both in the same person, that I do not
 need insist on farther prooffe; I onely desire
 you not to trust to the opinions of them in
 matters they do not understand; I do not
 dissuade you from valuing them, and expres-
 sing your value of them by giving what is
 due to their opinions, in the things they are
 learned in. But I warne you to take heed,
 that you do not rely on their judgment,
 and opinions though seemingly backed with
 strong probabilities, and reasons in this and
 other points which are known aright onely
 by a sanctified and regenerate soule. Ma-
 ny of those who have erred in this doctrine
 have been men of great parts and abilities,
 so are many of those who at this day do mi-
 stake this whole doctrine and it is (beside
 what we have said already) to be accounted
 among the hidden things which are *not re-*
vealed to the wise and prudent. For whether *Math. 13.*
 you referre the relative *τοῦτο* to the whole 25.
 chapter, or to the 20th verse, and those
 which follow onely: yet still you'll find that
 the doctrine of Repentance, and Remission
 of sins: the doctrine of Salvation, and redem-
 ption

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ption from wrath which we deserve, from
sin under the power of which we are by na-
ture: compriseth the things here intended.
And if repentance and the doctrine thereof
in its full extent, and latitude be the com-
prehensive summe which is here aimed at
and which is hidden from the wise, and pru-
dent then we have ground to beware how
farre we rely on the opinions and assertion
of these men, who cannot discover the truth
which lyeth hidden under a vaile which

1. Their impotence and inability hath
drawn over it, (they are not able to discover
it)

2. Their unwillingnesse to know, hath
brought on them (they are loth to be ac-
quainted with it)

3. Judiciall blindnesse hath drawn over
(that they shall not, because they will not)

It is safer much to heare the opinion of
a saint experienced in his own heart, and
well versed in the Scripture, touching this
then any of the learned naturall men, who
are unacquainted with the continuall oppo-
sition their naturall hearts do make against
the Law of God: I had rather heare a sou-
dier who was not onely an eye witnesse but
a chiefe combatant give the relation of the

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from sight, then one who (though never so well
y^e skilled in the speculative part of military
discipline) speaks onely according to the
rules of his art, *I shall rather trust a conflict-
ing soule, and believe his relation, both that,
there is such an enemy, and that, he is within
us continually leuying warre against us: then
trust the seeming reasons of learned men against
it, or the determinations of those who speake
rudely their speculations.* The seeing eye is
to be trusted in the judgment of Colours,
before the learned head which onely dis-
courseth over his blind studies: the enlight-
ned soule sees what it reports and is to be
credited. The learned naturall man wan-
teth eyes to see and speaks by hearesay what
this sinne is, the right knowledg of which is
one of the things of the spirit of God, which
he receiveth not, nor can he untill changed
from naturall, to spirituall.

In a word the whole doctrine of the crosse
of Christ (i.e.) our deliverance from sin, and
the consequents of sinne, by the death of
Christ: The doctrine of our fall, and mi-
sery: of our sinfulness, and inability to good:
of our restauration, and renovation, &c. are
in the whole contexture of them accounted
of the foolishnesse by the wise among the Greeks and
Iewes,

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Jewes (i.e.) by the choicest men for naturall
 Parts, and the improvement of them, both
 within and without the Church, And can
 it be expected? that a man who thinks him
 selfe a wise man should strictly enquire into
 that, which he accounteth folly, or care to
 have an insight in any part of that, which he
 esteemes as much below him and his
 thoughts, as a foole is below a wise man
 and folly it selfe, below excellent wisdom
 and understanding? if you would then
 choose you a master to teach you more fully
 this doctrine leave the Schooles of Pharisees
 Scribes, disputers of this world (whose wis-
 dome God hath infatuated) and go to the
 convinced, humbled, and sanctified soules
 and aske him concerning it. Scholars whose
 businesse lies among the volumes of writers
 whose various positions, and doctrines divide
 from the truth, as well as from each other
 be you especially advised to try, before you
 trust, every thing you meet with in men's
 writings, which are accounted profound and
 learned; and be perswaded to enquire what
 experience, (arising from the conflict be-
 tween grace and corruption, between holy
 principles and remaining lusts,) will informe
 you in this weighty truth: Prize and
 keep:

Keep close to the sound Doctrine which holiness and learning jointly improved have delivered to us from the Scriptures, and which you may meet with up and downe in the writings of our English Practicall Divines, whom you may truit whilest you must differ from others that are accounted more learned.

3. Then let it not be a stumbling block to us, ^{3.} ^{Caution.} that so many men, of choicest parts, of highest ^{Learned} improvements, do so little regard, so little desire, ^{men's} and labour after: So little value, and esteem ^{slighting} sanctifying, and renewing grace: take not an ^{grace be a} offence at the thinnesse of learned men, that ^{stumbling} they could not towards the fountaine opened ^{block to us.} for sinne and for uncleannesse to the house of ^{Zec. 13 1.} Judah and to the inhabitants of Jerusalem, were no other reason at hand which might be given; his which ariseth from their ignorance, and unbeliefe of the sinfulness, and uncleannesse of their nature were abundantly sufficient to satisfy us why they doe not throng after that Grace, which might cleanse, and purifie them. Why shouldest thou wonder that blind men walke up and downe in garments all over foule, and dirty and never goe to the river where they might be washed? And why shouldest thou

thou wonder then, that blind souls, possessed with opinion of their own purity, and holiness; being ignorant of that masse of corruption, which lyeth hidden in their hearts, should stand at distance, farre off from Christ, and grace, which might cleanse them. Thou wouldst not be offended to see a company of desperate sick persons insensible of their danger go by, and neither call for help, at, or go into the Physician's house to be healed. This should not (I am very confident) beat thee off from going thy selfe to be healed since thou knowest thy disease. Now then why should it be a scandall? or a discouragement to thee? because few learned men go to Christ, especially now that thou art warned of it, and hast heard this reason given thee; thou hearest, that they cannot see their need of Christ with the best help of nature, and education, and therefore they keepe off from him. But observe it well. Who do more readily? more speedily close with grace then these men when once they are enlightned and savingly convinced? I think no men make more haste to the city of refuge then these men, when once the spirit of God doth convince them, that justice pursues them, and when the conviction is

hides set home, so that they have reall apprehensions of their dangrs; and there is a good reason for this haste they make before others viz: Usually they have clearer, distinct, and deeper apprehensions of their state, and condition then other men, and the clearer and deeper our apprehensions are the speedier our attempt will be to escape those dangers which we apprehend are likely to fall upon us. Now there are two things which do render these men's apprehensions more cleare and distinct viz:

1. Greater measure of light shining into the understanding, and overpowering all its false lights which the man (proud once of his parts) did before set up, for as a man who walk's by a weake, and glimmering light would refuse that light for his guide which another that was wholly in darknesse and knew himselfe so to be in the darke, would readily embrace; so is it here, many that have great parts and abilities shining in them like starres, or comets in the night will put off that weaker convincing light of the truth, which one who findeth himselfe all benighted rejoyceth to see though but a starre, the least degree of light, and is convinced soundly; whereas more and stronger light

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light is needfull to convince a learned sinner thoroughly and savingly. Hence it is that they so much differ in so little time in their apprehensions of impending danger, *the naturall learned man had apprehensions of the excellency of his soule, of the power of a God to punish, of the great misery and unhappinesse, which the soule must needs lie under, if this God proceed to punish: he can discourse of the insupportable paine which Immateriall soules endure, this he can do upon maximes of Reason, so that the man doth see somewhat before the saving illumination of the spirit of God doth enlighten him with a better light, but so soone as this shines in upon him, he doth with the advantage which the other affords him, see much more of these things, and his own danger: and accordingly hasteneth his escape from it. Thus acquired Improvements under a through worke of conviction hasten men from the danger they were in. Again*

2. Improved parts lie usually in a soule that is of larger and vaster capacity, so that it sooner receives much of spirituall light, and hath larger and more extensive apprehensions of the excellency of Grace and mercy in a Jesus. And so upon through

Con-

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Convictions flyeth more speedily to Christ, and riseth higher in it's value of Christ. So that if you needs will eye, and take example by learned men, then look on those who are under a saving worke of the spirit of God, and judge by their apprehensions and value of Grace *Now*, what will be the apprehensions and value which the rest so enlightened will have of the same grace: if you will resolve to weigh Grace in the scales of learned and improved men, then borrow St. Paul's scales and weights, which be used after conversion, or under the worke of conviction, and judge as he did of Grace, when he *had obtained mercy through exceeding* 1 Tim. 1. *abundant grace in our Lord.* When he came 14, 15. to judge of things aright, and esteemed what was once his gaine now *to be losse and* Phil. 3. *dung for the excellency of Jesus his Lord.* There are none can better esteeme grace, then learned Saints, and yet none more vilify it then learned ungodly men, stumble not at these, but be perswaded to follow the other.

3. If the best improved parts cannot discover the sinfulness of our polluted natures, Use 3. of Tryall. and if there be so different a knowledge of Try then this in the regenerate and unregenerate, as what your knowledge we have already endeavoured to evince, of this sin is. Then

Then, I intreat you, try what is your knowledge of the sinfull nature you carry about you. Put the Question to your selves, Do I know this indwelling lust as Paul knew it? if I might at any time presse this use, I may now, for no men are so much in danger of taking a false and insufficient knowledge of this for true and sufficient, as are Scholars who know much, as of other things so of this also, in the speculative part of it. And I know a deceitfull heart is apt to suggest to us scholars, that what we know of this is enough. But we must not trust our own hearts much in this, or in any thing else of weight and moment: and therefore I take the boldnesse to renew my request, to reinforce the advice to you scholars, try your knowledge. And I do this, (beside the weighty considerations equally obliging us with others) on some more speciall considerations obliging us Scholars more then others, and I intreate you to weigh them.

x. Greater
proneesse to
mistake.

I You are in a more apparent danger of being deceived with a common superficial knowledge of this then others are, whose employments do not engage them to a search after all knowledge. We are prone to aime at knowledge for its own sake, and think it enough that we know: though

though this knowledge have no influence upon our heart and life; when we have attained some knowledge of this, we haste many times to the attainment of some farther knowledge; and so by an eager pursuit of what is not yet attained, we are in danger of contenting our selves with a generall speculative knowledge of this, that we may speed on to the discovery of other things, whereas other men once getting a discovery of this sin are usually, or may be more intent, and dwell longer on the consideration of it. Many things make it more easie for us to be mistaken in the knowledge of this: as

1. *Pronesse to measure the knowledge of this by that we have of other things, which are not of such weight and moment, and that have not so much influence on our soules in the matters of grace and holynesse.*

2. *Frequent temptations with which Satan follows us, to render this knowledge unprofitable, and utelesse to us. If this doctrine be well understood and soundly preached, it shakes the very foundations of his Kingdome, therefore he will corrupt it.*

3. *Precellence and greater measures of speculative knowledge, then others have of it. A scholar*

scholar is able to discourse more largely in the whole doctrine of it, perhaps than another, and tell you what apprehensions hear then Philosophers had of it, what doctrines the *Pelagians* delivered in this matter, what the Schoolmen, Remonstrants, Socinians, Anabaptists, or others teach concerning it, yet who knowes none of these, but only the naked truth of this doctrine, and improves it to holinesse, knoweth more truly then such a learned scholar.

4. *A Scholars knowledge is usually a more common and generall worke of the spirit of God in carrying him on in his ordinary and professed intendment of getting knowledge; whereas in others, there is more of the speciall worke of the spirit of God, now it is more easie to mistake under a common, then speciall worke of the spirit of God.*

5. Farther yet scholars may more easily mistake in their Knowledge of this then other men, in regard they apprehend many times more strength in the opposition men make to the truth, then indeed there is, and so do with lesse certainty and with more wavering hold this truth. Let us then bring our knowledge to the tryall, lest we certainly be deceived where we so easily may be deceived.

Let

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2. Let us do it next the rather, *because if we* ^{2. Greater danger to}
be deceived in this; it is of dangerous conse- ^{themselves}
quence to us, and to our eternall concernment, ^{in mistake,}
of much more dangerous consequence then untoing.
others, for it exposeth us scholars to a greater danger of continuing in a formall, superficial, externall, and insufficient course of obedience, and seeming purity. And who is engaged in this with any competent measure of knowledge to hide, or defend, or excuse himselfe, is in one of the greatest dangers of undoing himselfe; is armed most unhappily against convictions of the word and spirit of God, and is like to stand out against all meanes of a reall, heart, spirituall, and saving change and sanctification. We may in all likelyhood sooner convince a prophane, loose, and wicked sinner, that is as yet ignorant of his sinfulness by nature, than we can a Morall, temperate, and sober scholar, who knows much of this with a speculative knowledge, and suppresseth much the working of this sin by his morall principles and advantages. Scholars who are outwardly blamelesse, but not inwardly sanctified, and who have somewhat of the knowledge of this sin in their heads, but nothing of the experienced heart knowledge of

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of it in their soules, are the men most in danger to live and dye in a formall seeming holynesse, in an outside glorious shew, with insides full of corruption and rottennesse: they are most in danger to passe among men, and with themselves for Saints, while there is nothing at all of the saint in their heart, nor any thing but the hypocrite, and painted Sepulcher in their life. *Your danger is greater, let your search be stricter then other men's.*

3. Greater
endange-
ring of o-
thers.

3 Try your knowledge of this, because it is a truth of Generall influence on the heart and life of men: and either doth much promote their reall holynesse, when it is rightly unfolded and set home upon them, or else much impede & retarde it, when it is not rightly apprehended by us, and unfolded to them. A learned man erring in this, endangers his hearers, and though I intend not particularly to insist on these dangers, yet this I say in the generall, That the preacher who hath no other knowledge of this sin, then the Pharisees had, shall have no better disciples then they had. If you would not then expose them to the dangerous mistakes of seeming holynesse, of counterfeite regeneration &c. look to it, and see that your knowledge be right in this particular.

Consider

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Consider the safety and welfare of pretious
soules is concerned in this, they may perish
through a mistake of their naturall condition,
into which mistake yours may lead them, and
it is dreadfull to have blood of soules lying on
your head. Scholars seldome are single in
their errors, and the more eminent they
are, the more dangerously do they erre: and
I know not a point, wherein there is much
more danger attends our mistake, then
doth attend our errour in this, and the do-
ctrines depending on it. What more dan-
gerous and destructive, then that errour
which leads us from powerfull and irresisti-
ble Grace? then that which hath direct ten-
dency to undervalue Grace? what more
pernicious then that mistake which leaves a
heart secretly corrupt and unholy? and
tends to the binding up the soule under this
untill the heart-searching God discovers
and judges it? *It is a soule-damning errour,*
which doth ensnare the soule in a partiaall, out-
side, and insufficient renovation. Now of such
tendency is this to our persons, and of such
sad consequence will it be to others who
may possibly be hearers, *blind leaders of the*
blind untill both fall into the ditch, will be the
small and last issue of us, and our followers, if

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we mistake such weighty necessary truths as these are.

4. *Expected
eminence
before o
thers in ho
lynesse.*

4. Consider next, if you have not cause to enquire and examine your knowledge of this, whether you had not need be more diligent by much then others, on account of *more eminent and exemplary holynesse expected from you. Men do* (and reason good they should) *expect more perfect and exact holynesse from you then from others.* You know more of your master's will then they, you know more of the excellency of holynesse, you know more of the reward to holynesse, you know more of the vilenesse of sin, of the unsuitablenesse of sin to your admired and noble soule, and reason &c. on these and many other accounts it is expected that you should be more holy then others. Now if you mistake in this doctrine, which rightly understood hath notable influence on the soule in order to exemplary holynesse, you will certainly fall farre short of your Duty, and your friends expectation. Now an ingenious spirit is very solicitous not to fall short of his friends rationall and just hopes, I speak to many such now I hope, and therefore I promise my selfe of you a serious tryall of this.

4 Lastly

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5. Lastly that I may perswade you to try
consider your knowledge mistaken through
want of due tryall and examination, will be an
advantage which Satan and your own corrupt
hearts will take, and improve to further hard-
ning you in sin, and estranging you from con-
version. Mistaken knowledge will not re-
maine a thing of indifferent nature, but it
will eventually prove a great

1. Emboldning you to cherish and foster
those thoughts, that frame of heart, which
should be mortified and subdued, and the Di-
vell will be ever animating you to venture
so far, as your doubts or mistaken know-
ledge can suggest you, possibly may venture,

2. Beside the Diuell will improve your mi-
staken knowledge in this point to a craftinesse
and subtilty of improving this sin, under a
pretence and colour of innocency and sinlesse
pleasing or humouring our naturall desires,
we must not neglect the search after one,
who lurkes in our family, and cannot but
cut our throats, if we suffer him under any
disguise whatever; this old man mistaken
will murder sonles, therefore &c. Try whe-
ther you have discovered him, be diligent in
the tryall of your knowledge concerning
your sinfull natures. But you will enquire,

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how may we discerne the nature of the knowledge we have of this sin? How may we find whether our knowledge be true, right, and such as the enlightned soule, such as *St Paul*, had? well then, hoping thou who so enquirest art in good earnest, I will referre thee to the differences which are assigned already, by which thou mayest know what kind of knowledge the unregenerate hath of this sin, and what the regenerate man hath, and then comparing thy knowledge with those differences, thou mayest most certainly judge what thy knowledge is. Consider, is it a *spirituall knowledge*? canst thou discerne the *spirituall iniquity*, as well as the *unreasonable iniquity* of thy sinfull nature? Canst thou make out the sinfulness of thy nature, and prove it by Practicall and experienced premises? Canst thou discerne how it intermixeth it selfe with all thy duties? dost thou really see this? canst thou heartily grieve for thy sinfull nature? dost thou see reall cause of humbling thy soule for this? canst thou set thy selfe with all thy soule to oppose this sin? canst thou spend thy time, and lay out thy paines to throw him out of doors, which will (in spite of thee) keep possession, untill the house
 pulled

gulled down? Doth thy knowledge of this
indwelling lust provoke thee to hate and de-
 test it? canst thou truly say, thou dost loath
 it, that it is that which thou canst not on
 any account be reconciled to? And tell me
 what are thy affections to that holy law
 which forbids this sin? dost thou heartily
 embrace that commandement which prohi-
 bits thy soule, lest it should fulfill the inor-
 dinate desires of this lust? or couldst thou
 wish there were no law to forbid thee? con-
 sider what certainty thou hast in thy know-
 ledge? dost thou waver, or art thou fixed
 in thy judgment? and seest what all the
 proud world will not see or believe? dost
 thou as *St. Paul*, see another law in thy mem-
 bers? and is this seeing thy believing? An-
 swer these Queries in singlenesse of heart,
 and do not either deceive us, or flatter thy
 selfe, and thou mayest come to know what
 thy knowledge is of this sinfull frame of
 heart. For farther examination, I referre
 you to the perusall of those differencing and
 distinguishing notes laid down already, to
 which I will adde two or three more now,
 and so

i. Note of
 Tryall.

First, Observe what tendency thy knowledge
 hath to the advancement of Grace, to the exal-

Rights
 knowledg of
 this advan-
 ring cesh grace.

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ting free and powerfull Grace; or what tendency it hath toward the debasing of Grace; by this thou mayest give a good Ghesse at thy knowledge; so much as in it is working to the exalting of Grace, so much there is of the true and right kind of knowledge, the more thou givest of glory to the grace of Christ, the more thou demonstratest thy thorough acquaintance with thy sinfull nature. Doeſt thou with *Paul* see cause to praise God through Jesus Christ, for setting thee free from this spirituall bondage? doeſt thou see thy uncleane nature with an eye which prizeth and valueth that Grace, which hath in part already, and will in full and perfect manner ere long cleanse thee. The leper under the Law never knew his leprosie aright, untill this knowledge made him seek the remedy for cleansing, and thankfull that he was cleansed from it. So likewise it is never right Knowledge of our spirituall leprosie, untill it tend to an applying our selves to Grace for healing it, and end in admiration and praise of Grace, that we are healed.

2 Note.
Right
Knowledge
relies on

2. Next look well *whither doth thy knowledge send thee for power and strength to oppose and subdue thy strong lusts?* If thy Knowledge

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of thy sinfull nature be such, that it doth convince thee of thine inability to conquer thy lusts, of thine insufficiency to perfect any good change wrought in thee, it is a very good signe thy Knowledge is a right, and sufficient Knowledge of this Lust. And if this conviction tend to a serious application of thy soule to Christ, for a present supply of strength to oppose it; thou mayest surely conclude, that thou knowest more, then any unregenerate man in the world doth, of this sin: for if he can truly say, that he sees a disclosure of so much sinfulness in man's nature, that he concludes man cannot conquer it's power, yet he never seeketh, or goeth to Christ for strength, by which he may conquer it; but all his attempts are made in his own strength. Now then deale truly and faithfully with thy own soule, and consider whose strength thou usest, and in what power thou hopest to subdue thy lusts: for by this it may appear what thy Knowledge is.

Thirdly, thou mayest know, whether thy Knowledge be right, by observing *what course and method it puts thee upon in order to a holy and blamelesse conversation.* How doth it direct thee in order to mortification, and cruci-

powerfull
grace to op-
pose lust.

3. Note.
True right
knowledge
directs to
the right
method of
subduing it.

crucifying thy lusts and sins. True and right Knowledge of this lust doth incline and guide the soule, to set to a worke of reforming the *soule* first. Who knowes the uncleanenesse of the streames aright, and would cleanse them, set's to the cleansing of the fountaine first; and who hath right knowledge of a disease, endeavours a cure by taking away the cause of it. Well then, tell me, doest thou know that this sinfull nature is the cause of all thy sinfulness in thy life? doest thou then see those polluted streames do run from this polluted fountaine? Perhaps thou wilt say yes, (and with truth enough too,) but man (tell me) in thy attempts to cut off these streames, to reforme and purifie this life, where hast thou begun? hast thou cleansed the spring? *He that begins not sanctification in the heart, knows not aright the sinfulness of his nature.*

4. Note Right knowledge aggravates particular sins by this.

4. Right knowledge of our sinfulness will allwaies account it, an aggravation of every sin. If thou knowest this sin aright, thou wilt see really a great deale of heinousnesse, inexcusablenesse, and vilenesse in every sin which thou examinest, on account of thy extreame sinfull nature. Consider then with *Dauids* words in thy mouth *I was conceived*

in sin, and ask thy soule can'st thou (as he did) see how much, this aggravates thy particular transgressions? how it add's weight to the? this make's the voluntary, delightful, perpetuall? this makes them stronger, & enraged, when the holy law of God doth reſtrain and forbid them: Try then by these notes, who can truly, and experimentally answer to these queries, may certainly conclude his knowledg of indwelling lust is a knowledg better and farre above, the highest degree of knowledg in men meerly carnall, though of highest improved parts. And here I might have advised them to give glory to free grace which hath revealed this unto them for flesh and blood could not, and so have closed the Sermon, but then I feare, I should leave some unsatisfyed, who would gladly get a right knowledg of this sinfull frame of their nature, and would be willing to see more of it. For their sakes I adde

A fourth Use of Direction.

If thou wouldest get, and keep up a more full and cleare knowledg of this sinfull frame of thy nature, then let it be thy care

First, *To study well the nature of the Law of God, endeavour to know much of this perfect Law, and then thou wilt know much of thy im-*

Use 4.

Direction

1. Direction

Study thine

roughly and

and affect

thy heart

wish, the na-

ture and ex-

tent of Gods

perfect Law.

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perfect heart; Study thoroughly, and determine
 clearly the maine Questions touching the
 obligatory power of the Law of God, by
 which it bindeth the very mind, and soule
 in its habituall disposition, and first motions;
 he that doth not stedfastly believe that the
 Law of God doth lay an engagement on the
 inward frame, and bent of the heart will ne-
 ver stedfastly believe there is so much wick-
 ednesse in the frame of the mind; as he seeth
 there is, who hath well and clearly stated
 this point: *It is the Law by which we have the*
knowledg of sin, Rom. 3. 20. (so the Apostle
 assures us) when we know the just extent
 of the Law of God, we do discover the ex-
 tent of that Lust which is contrary to it,
 and so when we see the Law extends to the
 frame of the heart, and first motions we shall
 see what sinfulness there is in both. When
 we know the holynesse of the Law of God,
 we then shall discover the sinfulness, and
 vilenesse of sin, *of this sin:* the known purity
 of God's Law, will disclose the unknown im-
 purity of sin, and lust. Study well the spi-
 rituall nature of all the commands of God,
 when the soul seeth (as *Paul*) that the Law is
 spirituall, it will also be able to see the spiri-
 tuall wickednesse, which is in lust that is con-
 trary

contrary to it. And remember, in thy studying
of these points, that thou do not onely store thy
by head with demonstrative arguments, that the
Law is thus perfect in the extent, and holynesse
and spirituality of its precepts; but with demon-
strative arguments joyne also affecting motives,
that may worke on thy heart, as well as informe
thy head. Want of these two, (I periwade
my selfe,) are the great cause (at least they
are one great cause among others) of the
sad learned, ignorance and mistake of great
improved parts; For whilest learned men
mistake in the extent of the Law of God, and
determine that it bindeth no more then out-
ward acts, or perfected, consented to, and de-
liberate Motions and purposes of the mind,
it is impossible but that they should presently
acquit both the frame and first motions of
sinfull hearts, and pronounce them under no
law, therefore contrary to none, and there-
fore not sinfull.

This is the grand fundamentall error on
which the rest are built, and which necessari-
ly induceth us into many, and great both
Practicall, and speculative errors; This
is the *αρετων ψευδος* of the severall learned
erring men, and parties which I have reck-
oned up in the confirmation of the Do-
ctrine;

ctrine; if therefore thou wouldst avoid a dangerous error and get a true right knowledg touching thy sinfull nature, be diligent to underitand the truth, of the affirmative state, of that Quæstion whether the inward, habituall, and secret frame of the heart, and the first, unformed, indeliberate, and unconsented motions be, and ought to be under the Law of God? to this adde the second part of this direction viz: the affecting moving considerations that worke upon the heart, the defect whereof, hath been the cause of the uselesse, and unprofitable knowledg of this Lust in those unregenerate learned men among us, who have been found in their opinions, and determinations of this doctrine, and who have maintained in their disputes the contrariety of the Naturall heart, and it's first motions to the holy Law of God, and consequently the great sinfullnesse of them, so that they have been in part right in their knowledge, Even so far as a speculative judgment was to act, they have acted their parts aright; but then they have failed in that other, which is the practicall part of this knowledge, which should worke upon the affections, and heart, and encline the heart to close with the Law

of

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of God in opposition to the stirrings, and actings of this sin; which should engage the heart to love the Law, and to hate that sinfull frame, those sinfull projects, and tendencies which are contrary to the Law. In a word then, right knowledg of this sinfull nature consists in such a thorough, full, and adequate, discovery of it, and its workings, together with a hearty, affectionate, and well grounded dislike of it and opposition to it; the first part of it thou wilt attaine by a thorough studying of the speculative part of the question, touching the Law of God its nature and extent; The other part thou wilt get, by engaging the affectionate part of the soule, with those moving considerations which will perswade thee to close practically with the Law, as understood in it's full extent.

2. If thou wouldest get, and keep a right and due knowledge of the sinfulness of thy nature: *Then be often, diligent, and humble* ^{2.} *in comparing thy heart and its tendencies with the Law of God.* Let not thy self-examination be onely taken up with the outward, visible part of thy life: she may appeare neat and cleanly abroad who may possible be found a very slut at home, within doores:

doores: follow thy selfe into thine heart
 and search well the secrets of thy soule,
 neither be thou seldome in this worke, doe
 it often, for there is danger in little inter-
 missions of our watch, the waters which
 silently glide from this fountaine will rise
 to an undiscerned depth in a little time.
 He that *seldome* searcheth, hardly *ever* comes
 to a iust discovery of his heart: It is an
 often repeated search that is likelyest to dis-
 cover a notorious cheate: and when thou
 tryest be not negligent, and carelesse in it,
 do it diligently, make it thy businesse, and
 then thou wilt find what now lies hidden
 out of sight, a dangerous Fistulating tumour,
 must be searched with much diligence, or
 the chirurgeon will never know either it's
 depth, or danger: This spirituall corrup-
 tion of our natures hath many, and very
 deep pipes: and all our skill is little enough
 to find out its secret conveyance, and there-
 fore in thy search be not slothfull, and
 sleight. And remember to take *humility*
 along with thee in the tryall, for pride will
 never be content to let the heart appeare as
 it is, a proud man is never an upright judge
 of himselfe, he ever accounteth himselfe bet-
 ter in the scales, then he is: whereas the
 humble

an humble man either judgeth exactly, or wisely suspects himselfe to be defective, and wanting of weight. Whoso hath gotten such knowledge of the nature of God's Law, and doth thus search, may hope, that, he shall in due time discover this sinfulnessse, which appeares in it's fruits, not all at once, but some time more, sometime lesse, as provocations, and opportunities set it on worke. Now thy frequent search will discover it in this part of it: The enemy that makes his excursions often must be as often observed & watched: and if thou would'st know him thoroughly thou must not sleep securely and let him make inroades upon thee at his pleasure. This sinfulnessse is wise and politique it doth not allwaies appeare in the same garbe in the same method, it varies it's manner of working, and thou must enter the search after it with wisdom and diligence both, or it will be too crafty, and subtile for thee: The more various it is, the more diligent thou ought'st to be, and deale with this as men doe with cunning cheaters, that shift their lodgings, change their habits, alter their carriage and *Proteus* like appeare to you in a thousand shapes, keep your eyes on them, follow them to their very lodgings, and

& retiring roomes, so do you keep your eyes diligent in the watch of your finfull nature, that you may see it in it's retiring room where it prepares to change it's shape.

Men, that stand without, see not what base fellow act's the part of a King on the stage, or how unclean a villaine act's Joseph's part, but he that goe's off the stage and see's them behind the courtaine in their retiring place discover's all this, so may we by a diligent observance of this.

3.
Direction
Keep thy
heart tender
and easily
affected
with sin as
it is contra-
ry to God
and his Law

3. Thirdly, if thou would'st get and keep more cleare apprehensions, and knowledge of the sinfulnesse of thy nature; *Then be carefull to get, and keep a tender heart, that soone feeles, and is easily grieved for sinne as it beareth a contrariety to the Law of God, and the holynesse of his nature: what ever thou doest, be sure to take heed thy heart doe not grow hard, and insensible; least it contract a brawny and callous hardnesse under sinne; it must be a considerable cut that bring blood, or paineth a man in that part of his body which is much hardned, whereas the least scratch will draw blood, and bring griefe with it to one who hath a tender cuticle. A hardned heart will not be sensible of sin, unlesse it be some great one, which wound*

eye wound's deep, and then perhaps it may be
somewhat sensible of it, but yet not duely
affected with it.

Naturallists tell us that those creatures
which are *Κληροδοταμοι* are not so perfect
and acute in their sight, they cannot see so
well and clearely. It is most undoubtedly
true of the soule, that soule which through
sin hath it's eye either darkned, or thus af-
fected with *duralippitudine* can never clear-
ly, and fully discover sin. Looke abroad in-
to the croud of men, who call themselves
Christians, see how they differ in their ac-
count of sin, proportionably to their different
degrees of tenderesse of heart: Reall Saints
under a defect of this have (and I wonder not
at it) fallen into a defect of judgment con-
cerning the greatnesse of sin, they have ac-
counted that a little sin, when their hearts
have been somewhat hardned which in a
tender frame of spirit they more rightly
esteemed a great sinne. And observe it, as
you have lost of your tenderesse, so your
sin hath lost of it's heinousnesse in your ac-
count: recovered backsliders among Saints
will beare me witnesse to this truth.

Tell me diddest thou rightly see the great
sinfullnesse of an earthly mind of a formall

*It's a disease
marring
the sight
through a
borny filme
growing on
the eye.*

and hypocriticall heart, of a carelesse and loose heart, of a vaine and foolishly wanton heart? Diddest thou not think there was lesse evill in them when thy heart was somewhat hard, and had lost of it's wonted tendernesse? How hath thy boldnesse to sinne, and thoughts that it was but a little sinne which thou art now about to commit, gotten ground on thee upon such a decay? Time was, when thou who art a tradesman sawest a great deale of sinne in a lie, or equivocation to cheate, in a little too much gaine; Time was when thou who art a Scholar sawest a great deale of sinne in mispending a day, or a few houres of thy time, what is now the cause thou doest not so judg? Is the sinne changed? Or is the Law changed? No, but thou art changed, thou wast then of a tender frame of spirit, but now hast lost it, and thence it is thou so misjudgest: once thou couldest not step a step in those rough and thorny waies but thou did'st bleed, and smart for it: why doest thou without sense of smart now runne long in them? is not this the cause? thou hast hardened thy selfe in them, and canst not see the evill of them. In a word our sight, and knowledg of the sinfulnessse of our nature,

is a knowledg of Spirituall sense, and very much resemble's our knowledg which have by our bodily sense in this, that due, and just tenderneffe is a very necessary, and convenient disposition of the organ to discern the object; so let our spirituall senses be exercised in judging of sin with this convenient disposition in the faculty, and wee shall, certainly judge more rightly of it.

4. In order to which farther, take this as a fourth direction, *Give a vigorous opposition to sinne universally, and begin your opposition at the very first spring, and root of it;* let no sinne dwell peaceably in your sonles, and let not any sin have a season to grow, but cut it off so soone as it sprouts forth; No man ever came to a right knowledg of sinne by indulging it, for it still appeareth other then what it is to him, who is unwilling to suppress it. As to the power, and strength with which it worketh, and as to the wisdom, policy wherein it contrive's it's works, it is more then evident, that the best way to discover them is by opposeing our selves to them; the encounter of an enemy is a meanes to draw forth his power, and craft which had otherwise lay hidden. *And it will appeare also a very suitable, and congru-*

Direct. 4.
Oppose sin,
especially
begin the
opposition a-
gainst first
stirrings of
it.

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ous way to discover both the sinfulness and the guilt; the uncleanness, and the danger of sinne, both in the branches and in the rootes of it, by a timely and vigorous opposition of it. For whilest we oppose it in the power of the spirit of God, and by the word which is holy and directeth us in an opposition, there is an increase both of an internall light in the mind, & of an externall light in the word, the one as the light of the eye which seeth the other as the light of the sun by which it seeth, the foulness and blacknesse of sinne. The word and law enlighten the soule which before was in the darke, and blind; and then the more the enlightened soule adheres to this word in opposition to sinne, the more it seeth of the purity of the word, and the vilenesse of sin. There is in the word a native fitnessse to produce this effect, and a kind of naturall connexion between these termes. Contraries illustrate, and disclose each other, and whilest wee lay the word of God before us commanding one thing and our sinfull hearts suggesting an other, sinne becomes in our sight exceedingly sinfull, so it did to Paul, Rom. 7. 13. Beside this, God doth delight to discover how sinfull a naturall heart is in those, who would really have a deliverance from

from it, and blessed them in this opposition to this end; and farther, thy opposition to it will be a meanes to take off the temptation to like and plead for that which thou should'st, but hast not disliked and opposed; and it is a dangerous temptation to overlooke somewhat of evill in that we have done when it is done, since wee opposed it not when it was in doing; men would faine be found not so guilty, where they are sure to bee found somewhat guilty. Thou wilt be the more willing to see the sinfulness of a naturall heart; when thou so opposest it, because thy opposition to it make's it cease to be thine in a great measure, no more I, but sin that dwelleth in me, no more I, but Satan that take's advantage of a sinfull heart, &c. Thou who canst oppose sin vigorously, and heartily, needest not be so much ashamed of it, and thou wilt the more certainly discover that fully which thou mayst without shame, when another will not (if he could) because he cannot but with shame. But why stay I on these? Christian who ever thou art that hearest or readest these lines, tell me didst thou ever see the sinfulness of thy heart propending to sin so clearely, as thou hast upon a victory over it? presently after a strong opposition

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to it? In a word, either thy resistance hath foiled sin, then on serious view of it, with all its circumstances, thou hast seen what vilenesse was in it; or if thy resistance hath failed of the successe thou desiredst, and thou hast fallen, yet upon recovery thou hast seen, and abhorred that *sinning sin* which hath so defiled thee, who fall's unwillingly into the mire, usually sees the more, and is the more affected with that uncleanness which he hath contracted.

5. Direct.
*View it
with a weeping eye, &
mourning
heart.*

5. Would'st thou know aright the sinfulness of thy nature? *then be not a stranger to, nor seldome in a serious and deep humiliati- on, and sorrow for this sinfull frame;* though he cannot see bodily objects well, whose eyes are full of teares, yet he seeth these spirituall objects best, who seeth them with eyes filled with teares. He that was never duely grieved at an unkindnesse done by him to his friend, never knew how great that unkindnesse was: and he that never grieved, that he carryeth about him a sinfull heart, never knew yet how sinfull his heart is which he carrieth in his breast. For these well regulated affections and passions are very sagacious, and quick-sighted in the discovery of that which is their proper object.

ject. Thus well guided sorrow (such as I now speak of) can find out the nature and aggravations of that, for which the soule grieveth: and if once thou canst bring thy soule to weep in secret over this sinning sin, thou mayest be assured thou already hast some degree of true right knowledge of this sin, and ere long (holding on thus) wilt get greater degrees and measures of it. Every tear thou sheddest will be a glasse to represent somewhat more of it, and every sigh will be a blow at the door of this charnell house, or house of corruption, untill it be broken open, that thou mayest see and cleanse it. Christian, view all the remarkable seasons in which thou hast had any sight and knowledge of this sin more then ordinary, thou that hast seen much of it in thy reading the law, in thy hearing the law preached, in thy meditating on it, or whilest thou hast been conferring about it. Didst thou ever see more of it at such times, or ever so much, as when thy soule hath been ready to melt into teares for it, whilest thou hast fixed thine eye upon it and wept? Call to mind what Improvements thou hast gotten to thy Knowledge at any times, I know little, if thou sayest not that *Mour-*

ning times have been the seasons, and weeping eyes have been the organs which have made the fullest discovery of this sin, and added thereto most considerable improvement to this Knowledge. Job was a mourner when he did see, and left it for our instruction, that

Job. 14. 4. none can bring a cleane thing out of an un-
 cleane: And David was broken-hearted, wholly immerst in teares, when he breathed out that confession, that full and clear description of our sinfull natures, which are shapen in iniquity &c. In a word, get thee a vessell of Chrystall teares, if thou wilt see how great the unhappy Eclipse of thy glory is. Men who would see the Eclipse of the Sun, choose to see it in a vessell of clear water, and enlightned soules see the greatnesse of their Eclipse best in the vessell filled with teares of Godly sorrow.

6. Direction.

Joyned learning and experience together, study it joyntly in thy heart, & other mens booke.

6. Wouldst thou get, and keep up a right Knowledge and apprehension of this sinning sin, of this indwelling lust? then joyned the Practicall Divine, the experienced Christian, and thy own observation to thy study of those authors who are accounted highly for their great learning. Do not seek a right Knowledge of this onely from the learned, nor yet promise thy selfe a full Knowledge of it without

without them. I know others may have a Knowledge full and sufficient for them (because they are not Scholars, nor must be this preachers) without enquiry into it, by the directions of learned men, but you are Scholars, who may possibly be teachers of others, you must in order to a full discovery examine what learned men have said in this: but yet consider that somewhat else beside learning is requisite to make them meet guides to you: joyne therefore Learning and Experience together in those Authors you study touching this, their Learning enables them to discover the truth in the more speculative, & notionall parts of it; their Experience enables them to discover the truth in the more Paracticall part, which hath most influence on the life. And if thou canst, (as I am sure thou mayest) find both Learning and Grace happily meeting in the same persons, and sweetly flowing from their pen, in what they have wrote touching this matter, Prize and study them: but forget not to study thine own heart at the same time, who so wisely joynes these together for the information of a teachable soule, is not (I think) in much danger of mistaking a false, and unprofitable for a

true and advantageous Knowledge of this doctrine. In which there are some things difficult and not obviouse to every one, which must be sought in the Schooles: and other things Experimentall, and spirituall, which must be sought at the mouth of a gracious and sanctified person. Their learning will be a glasse to represent the one, their Experience will be a glasse to represent the other part to you. *Their learning will informe your judgments, and their experience will discover your hearts to you,* while you shall observe that your hearts answer to theirs in those Motions and Proneesse to sin, which are now the matter of your daylie exercise and complaints, as they once were the matter of their dayly exercise and complaints. In one word, in such a combination; thou hast the skill of a Physitian, and the experience of a sick recovered patient to informe thee, and direct thee in the very same case and disease. His skill can tell thee the cause, with the danger, and cure: His experience can tell thee the manner of this disease in its workings, and the sure method of applying the meanes, that will not faile to heale thee. And thou wilt say, who-so knowes his disease thus, knowes it

it aright: *Be you then diligent in using their learning as Scholars, and their Experience as Saints,* and you may well hope to get a sufficient insight into this, both as it is

a knowledge	{	Profound and deep, fit to be searched after by Scholars, and as it is
	{	Spirituall, Experimentall, and practicall in its nature and right tendency, onely obtained by Saints.



FINIS.



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